LIBRARY
SEP 13 1943
DARTMOUTH COLLEGE

Phil. & Rel.

The CHRISTIAN CENTURY

Published Weekly

Behind the Pope's Peace Plea
An Editorial

The Remaking of Europe
By Oswald Garrison Villard

A Pacifist for President
By Paul P. Felt

Ill Fares the Land
By Addison S. Moore

Mars on Parole
By C. Frederic Jefferson

The Army and The Law
An Editorial

15 Cents a Copy • September 15, 1943 • Four Dollars a Year

In This Issue

OSWALD GARRISON VILLARD

has an intimate acquaintance with the politics of Europe. His father, who was one of the great railroad builders during the years when the continent was being spanned, came to America from Germany as a young man. During Mr. Villard's career as one of the ablest of the men who have given to American journalism its liberal tradition, he has repeatedly visited Europe. He was the first American editor to visit Germany at the end of the last war.

ADDISON S. MOORE

bears the interesting title, "Minister to Migrants." He is associated with all the Protestant churches through the Home Missions Council of North America, which sponsors his work in California. He has discovered, he says, that "in the matter of making a living, we justify as right whatever method is cheapest." His article reveals the extraordinary costliness of some of our economies.

C. FREDERIC JEFFERSON

is an attorney at law who lives in Rochester, New York. In the First World War he fought in some of the important battles in France and at the end of the war spent six months in the various prisoner of war camps in Germany with the American section of the "Inter-Allied Commission for the Repatriation of Russian Prisoners of War."

PAUL P. FELT

is minister of the Park Methodist Church of Weehawken, New Jersey. He spent one summer with the Student Peace Service of the American Friends Service Committee. Just to make sure, he says: "I don't want to arouse any illusions as to whether or not I am running for President, being eight years under age."

SIDNEY E. MEAD

is assistant professor of church history in the divinity school of the University of Chicago. He specializes in the history of American religious thought.

The CHRISTIAN CENTURY

September 15, 1943

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
ALVA W. TAYLOR (Nashville)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOSEPH MARTIN DAWSON (Waco)
E. H. PRUDEN (Washington, D. C.)
EDGAR DEWITT JONES (Detroit)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
DRYDEN L. PHELPS (West China)
HAMPTON ADAMS (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
PHILIP G. MURRAY (St. Paul)
ACTON E. MIDDLEBROOKS (Alabama)
GALEN WEAVER (Honolulu, T. H.)
A. T. MCNAUGHTON (Australia)
KING D. BEACH (Kansas City)
PEDRO ZOTTELE (Santiago, Chile)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
WARREN C. TAYLOR (Des Moines)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
CARLYLE ADAMS (Utica)
GEORGE W. BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
WALTER W. SIKES (Berea, Ky.)
DECOURCY H. RAYNER (Montreal)
JOHN M. VERSTEEG (Cincinnati)
BERT G. MITCHELL (Seattle)
RICHARD K. MORTON (Providence)
E. W. GRANT, (South Africa)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1943 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1027
- The Army and the Law 1030
- Behind the Pope's Peace Plea 1031

Quintus Quiz: Read Dickens! 1033

Contributed Articles
- The Remaking of Europe, by Oswald Garrison Villard 1034
- Ill Fares the Land, by Addison S. Moore 1035
- Mars on Parole, by C. Frederic Jefferson 1037
- A Pacifist for President, by Paul P. Felt 1039

Books
- The Connecticut Wits, by Leon Howard 1041
- Books in Brief 1042
- Books Received 1042

Correspondence 1043

News of the Christian World
- Correspondence from Montreal 1045
- Correspondence from Iowa 1045
- Correspondence from England 1046
- Correspondence from Mexico 1048
- Correspondence from Northern Ohio 1048
- Correspondence from Nashville 1050
- Correspondence from Minnesota 1051
- Correspondence from Argentina 1052
- Summer School of Catholic Action 1052
- Correspondence from New York State 1053
- Correspondence from Scotland 1054

Current Feature Films 1055

Calendar of Coming Events

Sept. 14-17. American Association of Women Preachers, Chicago.
Sept. 15-19. Pittsburgh Annual Conference, Evangelical Church, Pittsburgh, Pa.
Sept. 19, 20. New York Regional Conference of Churches, Potsdam.
Sept. 20, 21. New York Regional Conference of Churches, Plattsburg.
Sept. 20-22. Pennsylvania Christian Missionary Society, Kingston.
Sept. 20-22. Maine Universalist Convention, Portland.
Sept. 20-23. Disciples New Mexico-Southwest Texas Convention, Albuquerque, N. M.
Sept. 20-24. Disciples Illinois Convention, Decatur.
Sept. 21. Federal Council of Churches, Executive Committee, New York.
Sept. 21. Annual Meeting, Vermont Church Council, Rutland.
Sept. 21-28. Greene Lectures, Andover Newton Theological School, Newton Centre, Mass.; Nels F. S. Ferré, speaker.
Sept. 22. New York Regional Conference of Churches, Glen Falls.
Sept. 22, 23. New York Regional Conference of Churches, Troy.
Sept. 23. Institute on Racial Minorities in the Postwar World, Chicago.
Sept. 23, 24. New York Regional Conference of Churches, Poughkeepsie.
Sept. 24. Conference-Retreat for Chaplains, Richmond, Va.
Sept. 24-26. Fellowship of Reconciliation regional conference, Chicago.
Sept. 26-27. New York Regional Conference of Churches, Olean.
Sept. 26-28. Disciples Minnesota Convention, Minneapolis.
Sept. 26-Oct. 3. Religious Education Week.
Sept. 27-28. New York Regional Conference of Churches, Batavia.
Sept. 28-29. New York Regional Conference of Churches, Penn Yan.
Sept. 28-30. Disciples Wyoming Convention, Gillette.
Sept. 29-30. New York Regional Conference of Churches, Binghamton.
Sept. 30-Oct. 1. New York Regional Conference of Churches, Utica.
Oct. 1-3. Fellowship of Reconciliation regional conference, Philadelphia, Pa.
Oct. 1-3. Fellowship of Reconciliation regional conference, Denver, Colo.
Oct. 2-9. Protestant Episcopal Triennial Convention, Cleveland, Ohio.
Oct. 3. World-Wide Communion Sunday.
Oct. 3. Chicago Sunday Evening Club; Lloyd Douglas and John R. Mott, speakers.
Oct. 5-7. Disciples Kansas Convention, Emporia.
Oct. 5-7. National Safety Congress, Chicago.
Oct. 8-10. Fellowship of Reconciliation regional conference, Nashville, Tenn.
Oct. 8-11. District Conference Church of the Brethren in Nebraska, Bethel.
Oct. 14. Institute on Racial Minorities in a Postwar World, Chicago.
Oct. 17. Ford Hall Forum, Boston; Thomas Mann, speaker.
Oct. 18-22. Fellowship of Reconciliation, regional conference, Seattle, Wash.
Oct. 22-24. Fellowship of Reconciliation, regional conference, San Francisco, Calif.
Oct. 28. Institute on Racial Minorities in a Postwar World, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, SEPTEMBER 15, 1943 NUMBER 37

EDITORIAL

ON BOTH FRONTS, the Germans are retreating. In Russia they have fallen back past Stalino, and apparently have no intention of trying to make a stand until they are across the Dnieper. By the time snow falls, Russia will have regained possession of the great Donets basin and most of the Ukraine. In Italy neither Germans nor Italians have made any serious effort to oppose the British forces pushing northward from the Calabrian toe—the Canadian radio has just announced that General Montgomery's casualties in the landings on Italian soil totaled two men wounded!—and it now begins to look as though the Germans might withdraw all the way into the Austrian Alps. Viewed in the large, what seems to be taking place is a race between the German staff, which is trying to pull the army back far and fast enough to form a strong *Festung Europa,* and the disintegration of German civilian morale. Undoubtedly there is plenty of fight left in the German army, and it still has material resources to keep up the struggle for a long time. But civilian hope is about gone. If a defensive position of very impressive strength is not established by the army staff within the next few weeks, the civilian will-to-war may utterly collapse, and leave the army helpless. That is what happened in 1918, when Ludendorff knew in mid-August, months before there were signs of weakening in the army, that the failure of civilian support made peace a necessity. It may happen again.

Germany in Retreat

Unconditional Surrender For Finland?

HAVE the United Nations decided that Finland must surrender unconditionally to Russia as a means of getting out of the war? If Finland does so, what reason has she to believe that the peace which Stalin will impose will be in accord with the principles of no territorial acquisitions and self-determination for democratic peoples set forth in the Atlantic Charter? It is now established that Finland has been making determined efforts recently to negotiate a peace. She has approached the United States asking terms; it is almost certain that she has approached Great Britain. Her parliament has been holding sessions which, although secret, are known to have been devoted to discussion of peace terms. Members of the Finnish parliament, backed by public opinion, are understood to be overwhelmingly in favor of getting out of the war. All approaches to Washington and London, however, have been rebuffed. The Finns have been told that if they want peace they should go to Moscow. Inspired dispatches in the Allied press put the blame for Finland's failure to obtain peace terms on her unwillingness to break her ties with Germany. The truth seems to be, on the contrary, that she is eager to do so. But the real trouble lies in (1) her fear of the nature of any peace terms Russia would grant and (2) her desire that the permanence of any terms set by Russia shall be guaranteed by Great Britain and the United States. The Anglo-American nations, however, have firmly and for obvious reasons refused to offer any such guarantee. Does that mean that, so far as making peace in northern Europe is concerned, the United Nations' demand comes down to this: Place yourselves in the hands of Stalin and see what happens?

Mr. Churchill Warns Stalin

VAGUE TALK about the value of a postwar Anglo-American alliance was brought down from the clouds with the speed of a descending paratrooper when Winston Churchill spoke at Harvard. The British prime minister visited Cambridge to acquire another honorary degree. But instead of being content to mark the event with the amiable trivialities traditional on such occasions, he made by far the most important declaration that has come from an official source as to the nature of the contemplated postwar accord between the United States and Great Britain. It is to be, as pictured by Mr. Churchill, continuation of the present complete coordination of the armed forces of the two nations, with a common supreme staff and the same sort of single command which now exists at General Eisenhower's headquarters. "It would be a most foolish and improvident act," said Mr. Churchill, "to break up this smooth running and immensely power-

ful machinery the moment the war is over. For our own safety as well as for the security of the rest of the world, we are bound to keep it working and in running order after the war, probably for a good many years, not only until we have set up some world arrangement to keep the peace but until we know that it is an arrangement which will really give us that protection we must have from danger and aggression." This forecast will startle many Americans including, one suspects, some of those who have been calling for a postwar alliance with Britain. It was aimed, however, at the Kremlin, and its meaning will not be mistaken there. For what Mr. Churchill was really doing was to warn Stalin, now that Anglo-American-Russian talks on peace terms seem assured, that Russia must prove amenable to British and American views or be prepared to deal with a continuing and active amalgamation of the armies, navies and air fleets of the two powers. The historic significance of Mr. Churchill's declaration cannot be exaggerated. Neither can its undertone of warning be mistaken.

'We Must Take What We Must Have'

WHEN the Republican Postwar Policy Committee met at Mackinac island last week it had before it a comprehensive plan for American foreign policy after the war drafted by Clarence Budington Kelland. Mr. Kelland is a former executive director of the Republican National Committee, national committeeman from Arizona, and enough of a power in Republican affairs so that the New York press gave front page attention to his proposal. Since its appearance it has been featured in *Time,* and praised by newspaper columnists whose outlook ranges all the way from Raymond Clapper's to Westbrook Pegler's. The Kelland plan is simplicity itself. It is another variation of the postwar power politics program advocated by Walter Lippmann, but it carries Mr. Lippmann's proposal for armed alliance to its logical conclusion. It would throw about the United States after the war five "zones of safety." The first would be an interim four-power alliance of the United States, Great Britain, Russia and China, to get the world situation straightened out immediately after the fighting stops. The second would be a permanent military alliance of the same four powers. The third would be a defensive alliance between the United States and Great Britain, just in case Russia proved recalcitrant. The fourth would be a permanent defensive alliance of all the nations of the Americas. And the fifth would be a system of American bases scattered all over the globe, as a means of defending ourselves if all else fails. "We are reluctant to extend our borders," writes Mr. Kelland with notable candor, "but at last we must face realities, respond to no wave of mawkish sentimentality, no silly surge of renunciation or unselfishness. We must at last be selfish, with the future, the impregnability of our country clearly in mind. We must take what we must have. . . . We must possess, by friendly negotiation if we may, by occupation if we must, those points, those islands, those bases which will perfect the fortification of the United States. . . . The Pacific ocean must become an American lake. . . . We must turn to the Atlantic, and there we must acquire by treaty or by occupation such islands, such territories as we deem necessary to our safety."

Progress of the New Isolationism

MR. KELLAND'S plan is another indication of the way in which the wind is blowing in influential quarters. Before the war he was a determined, a strident isolationist. He still speaks for a part of the nation and a political group which the Atlantic seaboard press continues to belabor for its isolationism. As a matter of fact, this Kelland plan does represent a form of isolationism, but it is not the isolationism of the mid-twenties. This is the isolation of an American imperialism, seizing territory for bases all over the globe until our military position is impregnable, and then sitting back and saying to the rest of mankind, What do you propose to do about it? "What we own, we hold," said Churchill, and brought down reproof on his head as an unreconstructed imperialist. Mr. Kelland goes him one better, "What we want," he says, "we must take." Months ago an effort was made in these columns to awaken the eastern states to the transformation which is occurring in the isolationist camp. (See the editorial, "The New Isolationism," in The Christian Century for March 17.) Apparently, that effort made small impression. Eastern papers, and eastern churchmen, are still warning against the dangers of isolationism as though that meant the same retreat into America's continental shell which followed the disillusionment of Versailles. Perhaps the Kelland manifesto may help to open these blind eyes to present political realities. The American isolationism which will present a genuine world problem after the war is not that of the Harding-Coolidge era. It is the isolationism of power; the impulse to seek a short-cut to world order by using the might of the United Sates to set up an imperium that will rule the seven seas and the lands dependent upon them.

Zionists Carry American Jewish Conference

BY AN OVERWHELMING majority, the American Jewish Conference at its recent New York convention adopted a resolution in favor of making Palestine "the *(sic!)* Jewish commonwealth," demanding withdrawal of the British white paper of 1939 which restricted Jewish immigration and landholding, and calling for unrestricted Jewish immigration into the Holy Land. In other words, the conference, which claimed to be a democratically chosen body representing all American Jewry, went all-out Zionist. The effect was somewhat lessened, however, by two incidents. In one, after the conference had voted, Joseph M. Proskauer, former New York supreme court justice and representative of the American Jewish Committee, announced that that body would not be bound by the resolution. In the other, publication of an anti-Zionist statement by the American Council for Judaism brought on that body an attack of almost unparalleled vituperation, with almost equally severe strictures against the *New York Times* for giving anti-Zionist

views space in its news columns. The council opposed the idea of making Palestine a Jewish state, and declared that it should be given a democratic, autonomous government in which "Jews, Moslems and Christians shall be justly represented." Not content simply to uphold the opposing view, the New York body listened while four rabbis branded signers of the non-Zionist statement as "unsportsmanlike," "impertinent," as guilty of an "attempt to sabotage," of "outrageous action," of "misrepresentation," of "treachery to the cause of Israel," men who had "placed themselves outside the pale of Israel." With such divisions revealed inside Jewry, and such emotional excess manifested by the majority at any sign of dissent, there is little likelihood that the United Nations will deliberately incur the hazards of trouble with the Arabs at this juncture by adopting the policy demanded in the New York gathering.

Stalin to Permit Election Of Head of Church

AFTER TWENTY-FIVE years of warfare against the church, the Russian state has reversed its policy, at least to the extent of lifting all opposition to the functioning of Orthodox ecclesiastical assemblies. On September 5, Premier Stalin officially received Acting Patriarch Metropolitan Sergei and other leaders of the Greek Orthodox Church. In the presence of Foreign Minister Molotov, the Russian leader formally approved the proposal that a congress be called to elect a patriarch and to organize a synod to govern the church. Stalin's decision, together with its publication on the front pages of the controlled Moscow press, indicates that the Soviet Union has decided that, after almost a quarter-century of effort to exterminate the church, it is now safe to try to use the cowed and shattered remainder as an instrument of national policy. In other words, the Russian church returns to the same status it had before the revolution, or it will do so when it has been reorganized. It will become an arm of the state, dependent upon it for its approval and contributing to its autocratic institutions the sanction of its supernatural power. The patriarch to be elected, whoever he is, to all intents and purposes will be a subordinate official of the state. All of this, it may be said, is nothing new. What is new is that the Orthodox patriarch, who was formerly the puppet of the tsar, will now be the puppet of an atheistic dictator. Whether such a reinstatement of the church should be acclaimed by Christians generally is an open question. But that it may help to influence American and British opinion in favor of the Soviet regime is altogether likely.

Japan to Offer Philippines Immediate Freedom?

THAT best-informed of Far Eastern correspondents, A. T. Steele, cabled from New Delhi on September 1 that Japan is about to proclaim the immediate independence of the Philippines. An "independence preparatory committee" is now putting the final touches on the new organic law. The Philippine cabinet which, except for the absent President Quezon and Vice-President Osmeña, has carried on almost intact under the Japanese occupation, will direct the new government. The first president of the new regime will almost certainly be Jorge Vargas, a respected figure in Filipino politics. As in the case of the "independence" which Japan recently bestowed on Burma, the "restitution of territory" granted Thailand, the "recession of foreign concessions" in Shanghai given the puppet Chinese government at Nanking, there will be little to this immediate Philippine freedom beyond the outward form. In all these cases, there have been stout strings attached to Japan's gifts. The beneficiary governments are expected to cooperate with the Greater Asia Co-prosperity Sphere; they must confirm all Japanese economic concessions; in every political, military and economic way they must gear their policies to Japan's. Nevertheless, it would be folly not to realize that this Japanese political offensive may have important long-range effects. It will add greatly to the tension in Asia if, after the Pacific war has ended in Japan's defeat, Anglo-American power then tries to restore the colonial *status quo ante*. For, whatever the motives and limitations of her generosity, Japan is planting the idea throughout the Orient that there is no reason why radical readjustments in the Asiatic political order should not be made now. If a victorious United States and Britain have no genuine generosity with which to match Japan's spurious bounty, they must expect general and intensified Oriental resentment.

Chinese and Missionaries Share Economic Stress

UNDOUBTEDLY the Chinese themselves are the chief sufferers by the scarcity of all kinds of consumers' goods, including food, in west China, but the economic straits of the missionaries in that area should also be considered, especially by the American churches which sent them out and which think they are supporting them. The rate of exchange has remained fairly stable for a considerable time but the level of prices has advanced and continues to advance beyond the point where a missionary's salary, converted into an impressive number of Chinese dollars, would even buy food for his family, not to mention the other necessities of life. Suppose a couple gets $125 a month. At the current rate, that means about 2,500 Chinese dollars. Sounds like affluence, doesn't it? But consider prices: sugar, 26 Chinese dollars a pound; flour, 7; butter, 135 (when there is any); eggs, 2 dollars apiece; coal, 3,000 dollars a ton. Divide by twenty to translate into American dollars. These are quotations as of three months ago. Since then some items have changed little while others have increased 30 to 50 per cent. A correspondent of The Christian Century currently reports that a new typewriter ribbon cost him 400 Chinese dollars. Twenty American dollars for a typewriter ribbon may bring the matter home to literate Americans even more than $1.30 a pound for brown sugar. Canadian missionaries report, in the *United Church Observer*, that some of them are selling their clothes to buy food. Obviously that can't go on. The churches cannot doubt the value of the services that have been rendered by their representatives in China during these hard years and the importance of their future work. The testimony of the

Chinese themselves would remove any doubts they might have. If they want this work to go on, they must make it possible for the missionaries to live.

The Army and the Law

CIVILIANS must reconcile themselves to some limitation of their civil rights in time of war. "Civil liberties as usual" is no more a defensible slogan than "business as usual." But that does not mean that the army takes control and that there is a moratorium on the civil rights of the individual. Even in wartime the civil courts have the last word, and civilians must be alert to see that they get it.

The recurrent and inevitable clash between civil rights and the military regime, which necessarily extends its functions even in civilian communities in time of war, is well illustrated by an incident in Honolulu which has received considerable publicity but which has not yet been brought to any other conclusion than a temporary stalemate. This will be remembered as the case in which a federal judge fined a general $5,000 for contempt of court for ignoring a writ of habeas corpus, and the general countered with an order threatening the judge with a similar fine plus a five-year sentence if he made any further move toward enforcing the right of habeas corpus in Hawaii.

Laymen in the law may well refrain from expressing a too dogmatic opinion as to the legal merits of this controversy. It has too many technical angles. The whole subject of civilian rights versus martial rule has a long and intricate history which cannot be wisely ignored. The layman who is concerned for the preservation of democratic rights may properly note that war always places them in jeopardy, even when the war is waged in their defense, and that eternal vigilance in regard to specious excuses for their suspension is the price of the continuance of these liberties.

Hawaii was put under martial law on December 7, 1941, and for a reason that no one can deem insufficient. On March 10, 1943, the martial law order was amended to permit the functioning of the civil courts, but with the specific proviso that habeas corpus was not restored. Between those dates, two American citizens of German birth had been jailed by the military authorities, and they have been held in custody, without trial, without any specific charge against them, without counsel and, for a part of the time, incommunicado. The judge says that if the civil courts function at all habeas corpus *is* restored, no matter what the military says about it, and he issues a writ to have the two citizens brought into court for a determination as to why and whether they should be kept in jail. The general, who is also military governor, resists the service of the writ and ignores the summons, with the immediate consequences already indicated.

In the somewhat parallel Zimmerman case, in 1942, the court sustained the validity of martial law and the suspension of habeas corpus in Hawaii, but against a strong dissenting opinion to the effect that it is always the function of the civil court to determine whether the detention of a civilian is, in fact, useful in repelling invasion or suppressing insurrection, and that therefore an application for habeas corpus could not rightfully be refused even under martial law, except in an area of actual or imminent hostilities.

The federal Constitution says: "The privilege of the writ of habeas corpus shall not be suspended unless when, in case of rebellion or invasion, the public safety may require it." There has been no rebellion in Hawaii and, while the raid on Pearl Harbor might or might not be called an invasion, the prospect of its repetition is not considered imminent. There is no constitutional ground for suspending the writ merely because a state of war exists. The established rule is that the writ must be honored if the civil courts "are open and their process unobstructed"—and here the only obstruction comes not from the enemy but from the army. (In the Honolulu case the prisoners cannot even get trial by court martial; they are simply held without trial of any kind by order of the military commander.)

A similar case arose during the War of 1812. Owen Cunningham, a radio commentator speaking from Honolulu a few nights ago, in reciting the incident, told how "General Jackson slapped into the guardhouse" a judge who objected to the suspension of habeas corpus, and added that "General Richardson is a good student of history." If he is, perhaps he knows also, as the commentator apparently does not, that the judge in that case sued Jackson for $1,200 damages and got a judgment and the hero of New Orleans had to pay it. Congress later made an appropriation to reimburse him, but the writ was vindicated.

The act of a military court or officer is not subject to review by a civil court if it or he has lawful jurisdiction in view of the circumstances, the persons and the offense charged. But the question of jurisdiction is for the civil court to decide. To leave that to the determination of the military authority would be to abolish the limits of its jurisdiction and make it like papal infallibility, which, though limited by definition in the dogma, is virtually unlimited because the pope is considered the infallible judge of the limits of his own fallibility.

A long series of episodes in legal history proves that neither in England nor in the United States has the right of the military authorities to deal arbitrarily with the persons or property of civilians, even in time of war, been conceded. Military commanders are held liable to civil actions by citizens whose rights they have invaded on the ground of some "emergency" not serious enough to warrant the measures they have taken. Their liability, in the absence of special remedial legislation, is proved by the successive British "acts of indemnity" passed by Parliament at the end of wars—in 1715, 1745, 1798, several in the nineteenth century, and one in 1920—providing (to quote the language of the latest one) that "no action . . . shall be instituted in any court of law for or on account of or in respect to any act, matter or thing done, whether within or without His Majesty's dominions, during the war before the passage of this act, if done in good faith, and done or purported to be done in the execution of his duty or for the defense of the realm or the public

safety, . . . by a person holding office under or employed in the service of the Crown in any capacity . . ."

The Congress of the United States enacted a law of similar import though in different form after the war of 1861-65, but none after the First World War. Our Constitution imposes an obstacle to such a post-bellum indemnity act. How can Congress invade the rights of one citizen by giving to another immunity from civil action for an injurious deed which Congress would not have had power to authorize in the first place? Could the infringement of a constitutional right—e.g., arbitrary imprisonment and denial of habeas corpus—be legalized after the event when it could not have been legalized before? The Supreme Court answered this last question in the negative in 1871, in Milligan vs. Hovey, holding the indemnity act unconstitutional.

There is not the least doubt that, in time of war, the civilian must forego some of his normal rights and that the scope of governmental authority, both civilian and military, is necessarily enlarged. When all the people are involved in a common stupendous danger, the individual cannot stand too stiffly upon his constitutional rights. There is such a thing as an emergency situation, and actions must be taken which cannot easily be squared with peacetime strict interpretation of the Constitution. This is not a new doctrine. "In these cases," the Supreme Court said as long ago as 1880, "the common law adopts the principle of the natural law, and finds the right and the justification in the same imperative necessity" (Bowditch vs. Boston).

But the emergency must be real, and the suspension of civil rights must be strictly limited by the actual necessities of the situation. The mere existence of some sort of emergency gives no warrant for arbitrary and irresponsible acts by the military authorities. "It is an unbending rule of law that the exercise of military power, where the rights of citizens are concerned, shall never be pushed beyond what the emergency requires," said the Supreme Court in Raymond vs. Thomas, 1876.

But who shall judge of the demands of the emergency and the degree of extra-legal procedure it justifies? In the field and under conditions of combat, obviously the military authorities must and should. But in civilian communities and where the civil courts are "open and unobstructed," the case is otherwise. The most recent authority, *The Army and the Law* by Glenn and Schiller, says: "The common law must determine such matters. It can never turn away a suitor unless a case is non-judiciable; and whether such a case, on its facts, is of that class, the common law court alone must determine. . . . Every act done to the person or property of the citizen in time of war, therefore, must ultimately be submitted to the arbitrament of the common law, the question in each case being whether an emergency existed which justified the measure as one of salvation for the state."

Whether the two American citizens of German birth to whom habeas corpus has been denied in Honolulu are, in fact, persons whose restraint contributes to public security, is a matter about which we have no opinion because we have no information. But the military commander of the Hawaii area, though he may have the backing of the war department, is setting himself against an impressive array of legal authorities and Supreme Court decisions when he presumes to wave aside the civil courts. And he is giving the plain citizen cause to scrutinize with fresh apprehension the situations in which the military authorities are ever tempted to encroach unjustifiably upon civil rights under cover of an "emergency."

Behind the Pope's Peace Plea

POPE PIUS XII has at last decided that the United Nations are destined to win the Second World War. In his address broadcast on the fourth anniversary of the invasion of Poland, he delivered a stinging rebuke to Hitler and his followers, although he still cautiously refrained from using names. He also addressed the United Nations in terms which indicate the new direction Vatican diplomacy may now be expected to take. Instead of exerting itself to strengthen the position of the Roman Catholic Church by further deals with fascist and nazi overlords, the pope's Holy Congregation for Extraordinary Ecclesiastical Affairs—his foreign office—may henceforth be expected to devote its full attention to influencing United Nations policy.

It is already clear that this shift will prove an embarrassment to Allied diplomacy. It may become a grave threat to all that it hopes to achieve. Any careful study of this most recent papal broadcast, which was in effect a plea for an immediate negotiated peace, will reveal this threat. Most of the address was devoted to a strong plea by the pope to the victors. Again without mentioning names, he left no doubt as to whom he meant by the victors. "Real strength need have no fear of generosity," he declared. "Do not disturb the desire of the peoples for peace by actions which, instead of encouraging confidence, rather inflame hatreds anew and strengthen determination to resist. Give all nations a justified hope of a worthy peace which does not clash with their right to live and their sense of honor. Let it be clearly seen that there is a loyal accord between your principles and your decisions, between statements about a just peace and facts." And the papal broadcast ended by expressing the hope that the war would end before the close of its fifth year.

That the pope intended thus to give a lead to the peace maneuvers of the hard-pressed Italian government speedily became clear from the shift in tactics of the Rome radio. Almost overnight this station, now controlled by Badoglio, stopped appealing for national resistance to the invaders and began to lay the groundwork for a negotiated peace. The September 6 broadcast from Rome asked Britain and America to guarantee Italy's 1919 frontiers as a condition of its surrender. "We do not want to haggle over words," declared the government spokesman. "We are prepared to face stark reality. We therefore ask you, Britain and America, do you intend to respect the independence and unity of our unfortunate country? If you do, why don't you say so? Do the war

and peace aims of the Anglo-Saxons guarantee Italy's 1919 frontiers, or do they mean further amputation?" The broadcast then launched into an attack, similar to that implied in the pope's statement, on the Roosevelt-Churchill demand for unconditional surrender.

Why has the pope risked the displeasure of those whom he now believes destined to be the victors? In the first place, he knows that he must at all costs make the Italian people believe that they can look to the papacy for leadership and help at this time when other leaders are going into the discard. The pope is an Italian. So also are a considerable proportion of the officials who staff the central offices of world Catholicism. The 108.7 acres which constitute the independent state known as Vatican City are located in Rome, a city which the pope once controlled *in toto* and may rule again. By demonstratively visiting the bombed areas of Rome after they had been struck by American air power, by throwing himself into the effort to stop the war at once and to save something through a negotiated peace, the pope is solidifying his influence with the Italian people, who must soon surrender.

But the interests of papal diplomacy are not confined to the Italian people. Europe has been at war for four years. On both sides of the struggle war weariness is a factor whose importance is probably much greater than any contestant acknowledges it to be. By losing no opportunity to proclaim his desire for peace or to state his belief that peace is possible now, the Roman pontiff is placing the influence of the Vatican behind a move to force the termination of the war this year. This move is not unrelated to the straits to which the fortunes of war have brought the authoritarian governments with which the Vatican has collaborated ever since their rise in Europe. To the pope an early cessation of hostilities carries the promise that regimes with which he has no quarrel on fundamental issues may avert complete destruction.

Related to this hope is the belief of the Vatican that an early peace may stave off the threat of a communist-dominated Europe. While the papacy has a habit of crying "Communist! Communist!" when the specter is often nothing more than an anti-clerical liberal or socialist, it also retains its ability to discern the real thing. In its long memory the rise of communism in the northern industrial section and in the cities of Italy after the last war occurred only yesterday. It has not forgotten that there were six million communist voters in Germany when Hitler came into power a decade ago. It well knows that Hungary—under Horthy now on most intimate terms with the church—had a communist revolution after the last war. And while French troops then suppressed the red regime, it realizes that the present pro-clerical French government at Vichy must reckon, after the fall of the other fascists, on facing not merely the military opposition of the DeGaulle-Giraud forces, but a revived and revengeful French Communist party.

Because of these, and other, European political portents, the pope undoubtedly believes that the negotiated peace for which he is appealing would reduce the likelihood that communist revolution will prove to be the chief beneficiary of the present struggle. He has discarded in advance the Anglo-American belief that loyal cooperation with Russia in the prosecution of the war is the best insurance that Russia will continue to cooperate with the United Nations after the war. Instead, it is as certain as anything can be that the influence of the Vatican will be used to split the United Nations from Russia at the earliest possible moment.

The effect which this new turn in papal diplomacy may have within the United Nations is not to be discounted. An example is at hand in the column "Sursum Corda" which the Rev. James M. Gillis, editor of the *Catholic World,* syndicates throughout the Catholic press. Denying that the pope "had become suddenly solicitous for the cessation of the war because the Allies were bombing his beloved Italy," Father Gillis attacks the policy of unconditional surrender. He quotes Scripture: "With what measure you measure out to others, it shall be measured to you in return, full measure heaped up and flowing over." To this he couples the amazing threat that if the United Nations carry out their declared policy, they may generate such "internal troubles" that in another hour of need, which he foresees in "a generation or two," they may hear, when they cry out to God for help, the answer: "With what measure you measured out to others—" In supporting the efforts of the pope for a negotiated peace, he declares: "So if we see the chance of peace, any kind of honorable peace, we had better welcome it."

To subject the papal intentions to examination is not to deny the merits of the proposal for a negotiated peace. The Christian Century would welcome a negotiated peace at any time. Our persistent call upon the British and American governments to state their peace aims is, in effect, a demand for a negotiated peace. After such a proclamation of their peace aims, though stated unilaterally, the surrender of our enemies would be their acceptance of the terms stated. This is the direct antithesis of "unconditional surrender" demanded from Casablanca by the President and the prime minister. The brutality of this demand is felt increasingly as the prospect of victory takes distinct shape. And the ineptness of its strategy has been shown in Italy where a people who wanted nothing so much as to surrender, and a government without power to go on fighting, have been delayed by their natural fears from making peace.

The pope is right in appealing for a "negotiated peace." But the kind of negotiation he evidently has in mind is a bilateral negotiation of the belligerents before they surrender. This kind of negotiation could not be initiated by a belligerent who is on the way to victory without seeming to reveal a consciousness of weakness. This would hazard the victory which is now in sight. The pope must know this, and his appeal to the humanity and generosity of the prospective victors is, therefore, patently an unctuous disguise for something short of a genuine defeat for the Axis powers.

The pope's decision that the United Nations are going to win the war therefore carries little prospect that the course of their collaboration will by that fact be made easier. Instead, it may be made infinitely more difficult. This is especially true because foreign offices of the United States and Great Britain appear to be attempting to use the Vatican as an intermediary between themselves and the Italian government, regardless of incontestable evi-

dence that the papacy has its own ends to serve. That these ends are primarily and solely concerned with peace only those can believe who have never heard of General Franco or the Spanish war, who are ignorant of the concordats with Mussolini, Dolfuss and Hitler and who know nothing of clericalism in European history.

Read Dickens!

EDITOR THE CHRISTIAN CENTURY:

SIR: I once heard with surprise and delight a *pastor pastorum* give this counsel to a young preacher, fresh from his training and venturing upon his first service in the church: "Read Dickens; he always liked people." There was much wisdom and grace, seasoned with salt, in the words which that young preacher heard that night and will keep in mind. I hope in his absorption with great matters he did not forget to read Dickens.

But I admit there are benighted people who simply cannot read Dickens, and with them I do not propose to argue. They will agree at least that the motive given for reading this master is good—"Read Dickens; he always liked people." A man may be a good minister of the church and may never have read Dickens; he may even do his work honestly and sincerely without liking people—he may be content to love them. But did you ever know a really great pastor who did not like *people?*

Think of the ways in which such a man may sally forth to his day's program. One man will sigh heavily as he thinks of the scores of people he will meet that day. He will do his duty; he does not like some of them at all, but he will go to see them or to sit with them on committees, or to dine with them, but he does not say, "How jolly these people are!" On the contrary, he may be tempted to regard his numerous and diverse operations as so much acquiring of merit, or he may want to do them good. Another man, quite as aware as his fellows of the things which are wrong in people, nevertheless likes them and thinks to himself, "What a lucky dog I am to have a job which gives me so many delightful friends!" The difference between the two will not escape the attention of the flock.

Do you remember the story of the sick man who was heard to murmur when the pastor had gone, "Thank God *Pickwick* comes out tomorrow"? It was in the days when the blue-paper-covered installments were eagerly awaited by all England. I suppose that sick man expected to find in *Pickwick* something which his spiritual adviser lacked. I wonder if he discovered—as he might well have done—that the author of *Pickwick* did really like people. Would you like a visit from a spiritual adviser who said within himself, "I must pull myself together and visit him; it is my duty, whatever I think of him"? You would much rather welcome him if you knew that though he knows all about you, he still likes you.

Not long ago it fell to my lot to live in an industrial town and to enter into the happy fellowship of a number of churches. I used to hear of their former ministers, and almost always heard a good report. But one name was always coming up in whatever church I found myself. One man had been almost the father of the town, of the wastrels as well as the saints and of the great number who are between. Everyone told me stories of his friendliness. He simply liked people. And he was all the time a faithful minister of the Word and a vigilant counselor. Personally I love the Dickens strain, whether in books or in human life. I love it not least when it is found in the ministry of the gospel. I am sure that the Lord of Life when he went to dine with publicans and sinners not only loved them, but liked them. They knew that.

Ever yours,

QUINTUS QUIZ.

Dilemma

SIMON, that dark draftee,
Who, by some twist of pitch and toss,
Was called upon to be
The special human convoy of the Cross
Christ bore to Calvary—
Was he, as to his duty, at a loss,
Even, perhaps, as we?

* * *

"How do they dare draft me
For such perverted purpose, plan or plot—
Such calculated cruelty?
By what right drive they me to share the lot
Of one whose felony,
Or crime, or treasonable guilt, or whatsoever blot
Of heinous infamy
Deserves so vast a vengeance as to writhe and rot
Upon this cruel tree?

"But wait! It cannot be
That One so fair, so strangely self-possessed, so meek,
So marked with majesty,
Could ever stoop to sin, or do aught else but seek
Man's noblest destiny!
He's different, I swear! No mortal, He, unwisely weak;
More like divinity!

"But what perversity
Makes men so often seek to slay the best they know?
And I, unwillingly,
Am caught in this mad mess of murder, so,
Though loathing such conspiracy,
I aid in the dread deed and share the shameless show
Of this sad tragedy!

"And now—more mystery!
What's that they say? 'He claims that He is God!'
Messiah? He?
Perhaps 'tis true! Should I then disobey? Resist the Roman rod?
Reject complicity
In this His crucifixion? Tell me my duty, Christ! Speak—or nod—
And end uncertainty!

"Ah, woe is me!
He says no word. I must myself decide! I hold my breath!
What shall it be?
If I take hold and help—is this the way of death—
Or immortality?"

HENRY HITT CRANE.

The Remaking of Europe

By Oswald Garrison Villard

IT SEEMS almost idle to discuss the remaking of Europe in view of the fact that we can have no real conception of what Europe will look like, what condition it will be in or who will be in control of its various parts when the war ends. Even should peace come quickly, as is so devoutly to be hoped, no one can forecast what the situation will be sixty days after the withdrawal of the Germans. There are constant reports that the governments-in-exile in London or elsewhere are by no means as popular in their home countries as is supposed. There are many who believe, in fact, that new governments will be set up. No one can surmise what influence the Russians may exert upon certain countries such as the Balkan lands. In other words, Europe is a seething cauldron, and he would be visionary indeed who would undertake to say what and who will come out on top.

Shall We Allow Communism to Take Over?

But even if on the withdrawal of the Germans the status quo were to be restored, the problem of reorganization is so great as to stagger the imagination. It is easy to think of the American and British army setting up military governments and taking over peacefully and calmly for a while until the occupied countries can be turned back to the legitimate governments. But that peaceful picture leaves out of consideration all political aspects. Suppose new revolutionary groups—communist for example—come forward and insist on taking over. What is to be our attitude? Shall we step aside or shall we endeavor to intervene and control? Equally important is the question of the economic interrelationship of the various occupied countries which have been integrated into the German economic-military machine.

In a brilliant article in the *New York Times,* Upton Sinclair recently stressed what few Americans understand: that the entire economy of all of Europe, not only of the conquered states but of the satellites as well, has been subordinated to the nazi plan and war needs. As he puts it: "Competition among the industries of different nations has been entirely wiped out and the whole thing has been reconstructed into one colossal industrial trust, managed by nazis for one purpose and one purpose only, the waging of nazi war and the gaining and preserving of nazi victory. . . . No machine can run independently any more. It is all part of one great machine, and that machine is run from one central office somewhere in Germany, nobody outside of Germany knows where. . . . Germany has unscrambled central Europe."

Can Europe Be Rescrambled?

This alone demonstrates how unprecedented the problem of rescrambling Europe is going to be, whether on old lines or new. The first and most vital question is, therefore, whether we shall or shall not undertake to restore the prewar Europe, with or without limitations and changes, or whether we shall try to follow an entirely new pattern in the hope of creating a European economic union which will bring about true cooperation between the nations, perhaps along the lines of the customs union suggested by Aristide Briand when he was prime minister of France in the late 1920's. (His motive was fear of the economic power of the United States.) If we decide upon something of that kind, how would it be possible to win the approval and cooperation of the various countries? That certainly cannot be done overnight.

Grappling with this problem, Mr. Sinclair has come out with a proposal so daring and radical that most people will, I fear, refuse to regard it as anything but a visionary dream. His proposition is that, instead of destroying the great industrial machinery that Germany has built up and trying to re-establish thousands upon thousands of small competing enterprises in all the countries of Europe, we should take the machinery over and develop it as a non-profit-making, cooperative undertaking for the welfare of the entire continent. This step, he believes, will give to Europe a prosperity and peace of which its people have only vaguely dreamed; but if we try to restore the old system "we shall be putting Europe back into poverty and blind strife." He has thus conceived the idea of a "Free State of Europe," its basis being those portions of the German empire and its satellite and conquered states which have been integrated into the great war-production industry.

Leaders Trained in Cooperatives

Mr. Sinclair meets in advance the criticism that there will be neither men nor methods for so vast an undertaking by pointing out that there are thousands of men in Scandinavia, in the United States and in England who have handled cooperatives on a very large scale and that they would not have to invent any new machinery, but would simply apply old and thoroughly tested principles. What he has in mind is a great public service corporation controlled by the people who produce the benefits of that corporation and the people who purchase its products. He would, of course, manage the corporation through industrial experts from all the Allied nations, and would deduct from the cost of producing the goods only the administrative costs of the government. The cornerstone of this whole plan is the abolition of tariffs on all goods entering or leaving the "Free State." To all of this he sees no alternative, if we undertake to rebuild the old Europe, save a third and vastly more destructive world war.

Whether or not this is anything more than the dream of a socialist visionary, I would have it put before every person of importance at the next United Nations conference in order to set their minds to thinking along original lines. Especially would I seek to have the statesmen think about the creation of a customs union, if not

a free trade Europe. Francis B. Sayre, the former assistant secretary of state, told the truth when he said that if goods cannot cross frontiers freely, armies will. Yet this is the hardest truth to get over to the average person.

Talking some time ago with a prominent Norwegian who had fled from his country to aid the Allied cause, I was astonished when, in answer to my suggestion that in the postwar Europe there should be at least a customs union between the Scandinavian states, he burst out: "No, that cannot be. Why, Sweden and Norway are competitors in certain economic fields, and of course we must put up barriers against Sweden." If this point of view wholly controls the peace-makers again, the results will be exactly what Mr. Sinclair forecasts. Yet the fear of goods that the other fellow may produce, particularly if his wage standards are different from yours, has a fatal grip on multitudes both here and abroad.

If Europe were tied together in an economic union, under one economic, if not political, flag, there would be no more reason for tariffs than there is for them within the United States, or in Russia between the Soviet republics. It is only the conception of nationality which blocks the road to sound economic thinking along these lines. Through Mr. Roosevelt's latest utterances we are again promising freedom to the Filipinos, yet without any assurance on his part that we will not treat them as an economic enemy when that freedom comes. Thus far the American and English governments have made no move toward and held out no conceptions of a new Europe which would do away with those deadly tariff barriers that have done everything to create antagonisms and poverty. Why would it not be the height of wisdom seriously to consider Mr. Sinclair's proposal and see whether it can be developed into a feasible plan, whether it does not hold the seeds of a conception which will take Europe far along the road toward a better world?

Ill Fares the Land

By Addison S. Moore

A REVOLUTION is under way in American agriculture. The migrant labor system is coming in. East and west, north and south it is supplanting other methods of farming, for the migrant system is the cheapest way yet discovered to get money out of rich soil. So it is tearing down homes and barns and fences to add field to field; it is destroying the foundations of family life and sending men, women and children on an endless trek. In the industrial revolution, a century ago, the factory system supplanted home industries at a terrific cost in human suffering. In this agricultural revolution, the cost in agony of body and soul will be as high or higher. And, if that were not too great a price to pay, the cost to the American way of life, to democracy, will be incalculable.

For a bird's-eye view of what the use of migrant labor is doing to our way of life, take a look with me at two square miles—call them Section A and Section B—in the lower San Joaquin valley, in California, two miles distant from a certain fair-sized town. Section A is a typical bit of American countryside with comfortable dwellings and the usual barns and outbuildings, orchards and vineyards, with fields of alfalfa, milo maize, sugar beets and cotton. The houses, ten in number and averaging five rooms in size, are the homes of ten American families living in modest comfort on their land after a pattern that is basic to our democracy.

Farming with Migrant Labor

Section B has been shaped up for migrant labor. The whole square mile has been leveled off to the smoothness of a slightly sloping barn floor. Each quarter of the section has its well and dirt tank or pond to store water for irrigation. Beside one of the ponds is a three-room house for the section manager, and near by, in what would normally be the front yard, are sheds for the tractors and other machinery. By each of the other ponds is a two-room cabin for year-round workers—the tractor drivers and irrigators. These workers are on a salary basis. They may be fired at will by the owner, but they may also walk off the job whenever they wish. Thus they have steady employment while they stay with it, but no prospect of ownership or partnership and nothing to tie them tightly to a place they can hardly call home.

Behind one of the dirt tanks are four one-room cabins and a long shed containing nine rooms. These are the dwellings for the migrants—one room to a family. Much of the year they stand vacant, but when harvest time comes they are filled to overflowing. The migrants are hired on a piece-work basis. They are paid only for the work they do while they are doing it. When the work is finished they have to move on. Save for the job that lasts a few weeks, they can have no interest in the section or in the near-by community. Usually they do not know even the name of the family two doors down. The one room where they eat and sleep is in no sense their home. If they are semi-migrants, they may cherish as their home the rural or city slum where they live between crops. The full-time migrants who follow the crops the year around have no home at all.

Incidentally, these migrants are not victims of dust and drought like those who came to California in the thirties. They are simply poor people who wander from camp to camp, or from slum to camp and back again, to reap a scanty living from fields that belong to others.

On the plane of pure finance, Section B is far ahead of Section A. Take, for instance, the matter of wasted land. Each of the ten homes on Section A has its yard with grass and flowers and shade trees—all wasted land from the point of view of financial returns. Driveways and barnyards also take up space that might be producing, and the small fields divided by fences have many a wasted edge and corner. On Section B there are no trees, no grass

or flowers, no barns, no fences. This section is laid out for the efficient use of machinery. In the small fields of Section A tractors will have to turn five or ten times as often as in the half-mile rows of Section B. Each turn means loss of time and fuel.

Low Costs—and Low Living

Again, while Section B uses heavier tractors and larger gang plows, the total cost of its machinery is less than on Section A, where each family owns a more or less complete set of power tools. In irrigation likewise Section B has the advantage, since the perfect leveling of the whole square mile allows water to flow evenly down the rows and from quarter to quarter. On the other section the grading is on a crazy-quilt pattern, for these farms "just growed" and the owners leveled and improved little by little as they could afford to. The grading cannot be changed without moving barns and houses.

Or consider labor costs. We think of the American farm family as furnishing cheap labor. The truth is that it is very expensive compared with migrant labor. The farmer's children work hard during the summer and do odd jobs during the rest of the year, and his wife helps with a multitude of tasks. But that farmer's primary aim is not money. He is interested in having his children get an education rather than in how much work he can get out of them, and he wants his wife to make a home before she pitches hay or picks cotton. Considered as farm labor, his family is maintained in luxury unheard of on Section B, where even the manager does not have water piped into his house and one hydrant serves all the one-room dwellings. In concrete terms, Section A, on the American system, has ten families to the square mile of good land—forty to fifty people, with a room to each person and a flush toilet and a bathtub to each five. Section B, on the migrant system, has four families the year around and seventeen at the peak—twenty to a hundred people, with one-half to one-fifth of a room to each person, no flush toilets and no bathrooms.

Rural Proletariat

The migrant workers, it is true, receive higher wages than any other farm labor on earth—but only while they are working, which at best is a few months each year. Actually this is dirt-cheap labor. Add to this the other economies I have mentioned, along with the marketing advantages that the large-scale production of one product brings, and it is obvious that the American system cannot compete. The tenant-farmer system cannot compete either. Nor can the sharecropper system, even when it uses depressed Negro labor. For all these systems support their labor on the land the year around, while the migrant system supports its workers only a month or two each year, and then turns them over to some other land or to the relief agencies of the cities to exist on public funds until harvest comes again. The money which Section A spends on the maintenance of its ten American homes is scraped off Section B into the pockets of its owners. Economically, Section B is super-efficient.

But the economic question is not the only one to be asked. There is also the question of human values. How do men and women and children fare under this change of system? How does society, how does the country fare? Let us take another look at the two sections from the point of view of the institutions which create and preserve human values—the home and family, the school, the state, the church.

Section A is a place of homes. The farm itself is a family enterprise. Its crops are harvested with a little aid from the business and professional people of the near-by community. Section B has no room for homes. It can operate only with migrant labor. The farmer may have to struggle hard, but what gives him courage for the struggle and compensation for it is the fact that he has a home. The migrant cannot have this incentive except as he dreams of some far-off future when he will be able to quit his wandering life and settle down.

Financially, too, the farmer is better off. He has some sort of title to his land and so in large measure can do what he wishes with it. He can have a vegetable garden and fruit trees, and keep chickens and a cow. He has operating expenses, and he has to pay for such things as medical care. But the steady living conditions of the home are conducive to good health. The migrant family, living haphazardly in a single crowded and often filthy room, is at a disadvantage as regards health, even if it can get free service at the county hospital in emergencies. Perhaps the migrant's net income is larger than that of one or two of the farmers on Section A. But most of the farmers make a good living, and the poorest of them is rich in comparison with the migrant.

A Source of Bad Citizenship

Consider next the question of education. Here too Section A has the advantage. There are no steadier students in our public schools than the children from the small farms. True, the school bus and the consolidated school make a good education available to all rural children, including migrant children. California even takes special measures to see that migrant children attend. Nevertheless the children on Section B are handicapped. They may spend part of each year picking peas or cotton in a state which makes no provision for them (there are such states). And in any case neither teacher nor pupil can do well when the child changes schools from four to eight times a year. It is almost impossible for the migrant child to get a good education. In a democracy this is a serious problem.

Equally serious is the problem of citizenship. In Section A, the whole family are citizens. The adults form the backbone of the community's electorate, and the children are growing up with a sense of belonging to the community. In Section B, the full-time workers lack that interest in civic affairs which would lead them to vote. The migrants are seldom if ever eligible to vote. Those who follow the crops cannot meet the requirement of residence in a county for three months before election. The cotton pickers, who perhaps have a home in some city or country slum, cannot get back for election the first week in November. In short, Section A produces citizens while Section B discourages citizenship.

Finally, from the point of view of the churches, Section B is beyond hope. There are ten churches in the near-by town, but Section B has no traffic with any of them.

It is such homes as those in Section A that support America's churches and there find faith for living. The people who occupy the cubbyholes on Section B for a short season each year cannot have a church. For the adults, changing churches half a dozen times every year is worse than changing schools is for their children. Grownups cannot face the prospect of being asked at each new church, "Where do you live?" and having to answer, "In so-and-so's camp." They are ashamed of their one-room hovels—and it is good that they are, for there is hope for them and for the country so long as they are ashamed. While fight remains in them they dream of having a home. "Then we will go to church," they tell you. The minister has good success on Section A, but he finds the people on Section B very hard to reach.

These two sections in the San Joaquin valley offer a picture of glaring contrasts. But Section B cannot reveal all the implications of the migrant system. The typical migrant setup consists of six or seven sections together, ten or more miles from any town, with two or three score cabin camps. It is in these far-off camps, when the rain comes and the mud is deep and the whole family tracks mud into the room and onto the bed, when the children have colds and the parents are close to despair, and all sit around with nothing to do for several days and nights together—it is then that family life becomes hateful, character breaks down, citizenship is destroyed and life seems utterly dreary and meaningless.

The migrant system is the cheapest, the most efficient way to get wealth from the land. There are those who say that we should not interfere with the people who are amassing money, because we have to have money to pay for education and health and culture and fullness of life before anyone can enjoy them. But the land was made for man, and society stands or falls as its citizens are responsible or irresponsible, not on the basis of its wealth. Healthy men and women in a healthy society can create sufficient wealth, but wealth alone cannot create healthy men and women. Stock breeders know that they will get better hogs if they feed and shelter the animals properly; society ought to know that it will get better men and women if it looks after home and family life. In this democracy of ours, the financial argument ought not to be the final one. If it is, then the small farm home is done for, and the migrant system will prevail in all the broad fields of America. This will be a blow to the American way of life from which there is small likelihood of recovery.

Mars on Parole

By C. Frederic Jefferson

A BRITISH churchman, contemplating the armament race preceding the First World War, said, "In the contest between Christ and Mars, Jesus Christ seems to be down and out." The speaker did not attempt to decide where the right and wrong lay. He assumed that war and preparation for war, by whomsoever employed, were a repudiation of Christ's teachings. Today that seems an antiquated notion, one that will not accord with the facts. Whatever ill feeling formerly existed between Christ and Mars appears to have been replaced by friendliness and cooperation. To millions of Christians, the war presents no moral dilemma at all. They envisage Christ and Mars fighting side by side against a common enemy.

Mars, formerly portrayed as a hideous villain, has had his face lifted and his figure refined. A cocksure smile has replaced the scowl and he has been outfitted with a brand new set of high ideals. Perhaps, after all, Mars isn't such a bad fellow at heart, and certainly he deserves another chance.

It is still fashionable to talk as though no one wanted this war, and yet an unmistakable liking for it is implicit in the behavior of the majority. We maintain a skeptical attitude toward biblical miracles, but still profess to believe that a workingman can hate war while cashing a weekly pay check of $120, and that a professional soldier can harbor a bitter loathing toward the institution that has brought him the chance to jump from lieutenant colonel to lieutenant general within eighteen months. If you ask the average man which he prefers, "peace" or "war" (on the winning side of course), he will say "peace" through force of habit. But there is no doubt that, despite his grumbling over rationing and the cost of living, he has been enjoying the war to date mightily, though rather secretively. As I heard a college girl say a short time ago, "So far, everything about this war seems to be all to the good."

The Bright Side of This War

Leaving to others the task of depicting the dark side of the war and the anguish of that ever increasing number for whom it is a real Gethsemane, let me set down candidly some of the benefits and satisfactions which it is bringing to millions of Americans:

1. It has united the country to an almost incredible degree. The most vociferous opponents of involvement in the war before Pearl Harbor have become discreetly inaudible or have publicly recanted. Most of the others have unobtrusively climbed onto the bandwagon and are busy trying to look as if they had been there all the time. The current amazing success of the President's foreign policy has made millions of people ashamed to admit, even to themselves, that they ever thought there was anything wrong with it.

2. It is the most effective solution of the unemployment problem yet devised. When, but in time of war, do you see signs reading, "Men and women wanted. No age limits and no experience necessary"? The common man,

even if he lacks both competence and civility, is extravagantly appreciated. There is simply no one else to be had. Not only does war create work in immense quantities while it is in progress, but when it ends, it generously leaves behind a vast amount to be done in the subsequent years.

Is a Financial Better Than a Moral Equivalent?

3. National income is at the highest levels in our history. The average man is finding more money in his pay envelope than he ever found before; myriads are finding two or three times as much. Through the meshes of the tax laws has sprouted a luxuriant crop of new war millionaires. It is now clearer than ever before that Professor James was only half right when he said that to get rid of war society must be furnished a "moral equivalent." A financial equivalent of war will be equally indispensable.

4. There has been far-reaching improvement in the economic condition of Negroes, Mexicans, migratory farm workers and other underprivileged groups. Not only are they paid more, but they are given more responsible jobs and are accepted more widely on terms of social equality.

5. The war seems certain to result in the complete destruction of our principal commercial rivals, and most of their valuable South American trade will go to us by default. Economists may not agree that this will be advantageous to us, but there is no doubt that the average American thinks it will.

6. War is opportunity raised to the *n*th power and the arch enemy of the status quo. It appeals to the gambling spirit as nothing else can. It beckons to the discontented, the baffled, the maladjusted, the discouraged, the self-styled failures, to all the have-nots, as well as to the ambitious, the reformers and the power-hungry, and thrills them with promises of a more abundant life. More jobs are open, pay is greater, bonuses larger, promotion faster, publicity more widespread, mistakes sooner forgotten, praise more lavish, medals, ribbons and citations beyond calculation, technology and invention at the double-quick. All kinds of talent are in demand. If one wants to sacrifice, there are opportunities galore. If one is eager for graft, the chances for that are equally great.

Out Go the Frustrations of Peace!

7. The war has brought a new zest and zip to life. For the young and pure in heart, the sentiment of patriotism kindled by war is one of the noblest exaltations a human being can experience. Excitement is uninterrupted. People gorge themselves full of horrors in newspapers, at the movies and on the radio, and love it. Peace as heretofore known was a terrible bore to millions. War has given them the only discipline, the best health, the most coherent purpose they have ever had. It has offered them the only chance they can ever have for the kind of self-expression they crave. What a cruel and intolerable frustration life without war would have been to the general whom the press lovingly refers to as "Old Blood and Guts"!

8. War has become coeducational. Its natty uniforms and military titles are available to both sexes. Heretofore women have regarded war as a men's secret society from the rites and emoluments of which they were excluded, and hence they never took the enthusiastic interest in it that they do today.

9. In some important respects, this war is proving less frightful than previous wars. The much publicized sulfa drugs, morphine, improved surgery, conquest of tropical diseases and flying hospitals have lessened suffering and greatly reduced the mortality rate of the wounded. Grief is better understood than ever before, and techniques have been developed for diverting its destructive energy into socially useful channels.

10. The conviction is almost universal that we shall recuperate from this war faster than from any previous one; that a postwar slump can be readily obviated by government planning and spending; that the enormous energy and productive capacity of our people can be converted to peacetime uses in short order after hostilities cease.

God, the Dry Cleaner

War, which a few years ago was regarded as a hotbed of mischief, has been revealed in a new and favorable light. Never have self-defense and altruism been so appealingly combined for human welfare. To many, this war appears as a colossal dry-cleaning establishment in which the spots and stains of all peoples are being violently, but effectually, removed by an all-wise Providence. Others look upon it as a veritable Christmas tree laden with precious social, political and economic gifts for our country, and they have become ecstatic in their anticipation of the time when military victory is achieved and they can begin unwrapping them.

A curious inconsistency runs through the writings of our self-styled liberals and the pronouncements of our political leaders. They continually extol the advantages this war will bring to us and to the rest of the world, yet they say it must be the last war. Why must it? Surely, if even a small part of the rewards we have been promised for fighting should materialize, the American people cannot be expected to interest themselves in any serious effort to outlaw war. Why should they renounce for themselves and their posterity the opportunity to obtain similar blessings from future conflicts?

My City

THEY say my city is a den of lies,
A haunt of sin, of greed-born poverty;
But I, who by my dreams am foolish-wise,
Know that they err—who, blinded, do not see
The visions that enchant the hearts of men
Who daily walk these streets; the dreams of good
That lure; the hopes that fade, to flame again;
The steadfast will to do; the brotherhood
Of mind and heart that waxes with the years
In this our town. Let those who will, despair;
Let them be cynic-wise. I flout their fears
With prophet visions of a city fair
That yet shall be; a city that shall shine
Around the world—a great and noble shrine.

THOMAS CURTIS CLARK.

A Pacifist for President

By Paul P. Felt

PACIFISM, between the world wars a popular point of view, is attracting very little attention now in wartime. One reason for this is that pacifists have not even professed to have a program capable of political embodiment under existing conditions. Even before the United States formally entered the war pacifists were frequently heard to say (as one actually did) that, though their convictions remained unchanged, "the pacifist minority . . . must humbly confess its inadequacy to meet the present crisis with any adequate program." Yet the average man demands of any ideal, if it is to be acceptable, that it be capable of application to existing situations. The existing situation today is war.

I believe that pacifism is, or might become, practical politics even in time of war. To support that claim, let us consider a supposititious case. Suppose that a pacifist should run for President of the United States in the coming election. Just to make the issue concrete, suppose I should do so. At present, I admit, that does not seem likely. But just suppose I did. There would then devolve upon me the responsibility of drawing up a platform proposing immediate and practical political action of a pacifist nature on which to appeal to my fellow Americans for their votes. Could I provide such a platform—a platform possible of being carried into effect, yet which would not bring ruin on this country? That is a fair question. It demands an honest reply.

In presenting the brief outline which follows, I make no pretense of filling in the details. That would have to be the work of many men. This is rather only the essential elements of what would necessarily be involved in any constructive pacifist way out of the present war.

I

In the first place, no pacifist would accept the office of President unless he were elected by a clear majority of his fellow citizens. The election to the nation's leadership of an avowed pacifist would of course not be likely now. But it is not inconceivable that circumstances might arise in which it would be possible. In such an event, a public which knows the pacifist candidate's principles and chooses him in the light of that knowledge gives him a mandate to carry out those principles if he can. The following platform is therefore presented as the kind of thing that one pacifist believes should be used as a basis of appeal for the mandate of a majority.

The first thing I should do if I, a known pacifist, were elected President in time of war, would be to stop immediately America's prosecution of the war on all fronts. Fighting would be halted abroad and production of war materials would be stopped at home. As quickly as possible the men in the army, navy and marines would be given their choice of returning home or of rendering volunteer service of a non-military nature abroad. The armed forces of the country would be reduced to the irreducible minimum of peacetime needs for police and coast guard service. Conscription would be abolished. If it were impossible for American soldiers to be brought home, they would have to face internment until released. All this would be done independently of the policy of any other nation, and as quickly as possible.

Second, as President I would issue a proclamation declaring that this country at last recognized that international friendship and justice cost less than international warfare and appeal to the people to make sacrifices comparable to those exacted by war in order to eliminate forever the specter of international war. Such sacrifices would be both material and political. The only exception would be the democratic rights of our people. At the same time I should invite the representatives of all the nations to meet with us at Geneva or some other clearly neutral place for conference to restore order and secure justice throughout the world and to lay the foundations for international government. But we would demand that in such negotiations each people should be granted the opportunity to choose its own form of government. This would preclude even the suggestion of a peace of "appeasement" in which one throws his neighbor to the lions to avoid being eaten oneself.

Third, I should institute the greatest propaganda campaign the world has ever seen to persuade all peoples that the time had come to cease hostilities and to respond favorably to the invitation to negotiate. For this purpose every known method of honest advertising might be employed, together with some methods that had never been used before. A large proportion of the men in the armed forces, for instance, might be recruited as volunteers to "invade" other countries in behalf of this campaign. They would be needed especially in countries whose governments were still engaged in war. Therefore they would have to go without any formal invitation, perhaps in former warplanes painted a distinctive color. Once there, they would speak directly to the people and distribute literature in the language of the country, until forcibly stopped.

All this would be done in the open and with the full knowledge of the opposing governments. It is to be noted that such propaganda would be accompanied by incontestable proof that we meant what we said. That proof would be our own disarmament at great risk to ourselves. Furthermore, it would be necessary in all this propaganda to make it clear that the United States sought no more than its fair and proportionate share in the conduct of world affairs, whether economic or political.

Fourth, I should meanwhile appoint, or have Congress appoint, a commission of authorities in the field of international relations to draw up a plan for a just and durable peace. These experts would be not members of Congress only, but the best brains available, representing the widest experience. Other countries would be invited to send their representatives so as to make the commission international. It would meet informally and present its findings

as raw material for the later peace conference to work on. Its proceedings would be broadcast and be open to the newspapers for the education of our people in international relations.

Fifth, along with these measures, and without waiting for any of them to take full effect, I would place the resources of the government behind an effort to shift the economic machinery from a war to a peace basis, regearing it to restore a sound domestic economy and to put us in position to aid in the relief and reconstruction of war-ravaged nations. Our part in the blockade of the Axis would be renounced in favor of a tremendous effort to get food through to the hungry children, women and men in Europe, China, Russia and elsewhere. There would be no restriction on sending food to Germans, Italians or Japanese, the only requirement being that distribution be strictly according to need among persons engaged in non-military activities. The methods employed would be similar to those now successfully operating in Greece.

All these adjustments would admittedly cause much discomfort and possibly great suffering. But the discomfort and the suffering in all probability would be less than what will follow either victory or defeat if the war is carried out to its logical conclusion. A great aid in tiding our own economy over the period of transition would be the opportunity to help in the reconstruction of cities and towns in Europe and Asia.

II

Now what would be the probable effect if this five-point platform for peace were boldly put forward by a pacifist candidate for President, and endorsed by the majority of the American people in a general election? Undoubtedly it would involve tremendous risk, but could that risk possibly be greater than the risk war imposes?

As to its feasibility, there can be little question that among the other peoples of the world, especially the colored peoples, this program would appear as the greatest positive argument for Christianity ever made. Wendell Willkie has spoken in his excellent book, *One World,* of the vast "reservoir of good will" the United States has stored up throughout the world. This good will has been created by our missions and philanthropies. Mr. Willkie warns that the reservoir is now leaking badly through a thousand holes. But it could not but begin to fill up again rapidly, and to new heights, if the policy here proposed were carried out. So this policy would, I am convinced, provide far greater security for this nation than any army or navy possibly could.

But this, it will be objected, is "long run" thinking, and probably sounds more than a little theoretical at that. And I am running for President *now,* while this war is on. If our armies did as my platform proposes, would that not automatically impose defeat on this nation? Would we not then be invaded by a conquering, remorseless and looting host, and would not our people be exposed to the consequences of defeat? Perhaps. War also involves this risk. It is conceivable that the measures advocated would prevent this invasion. But suppose they did not. What then? In that case we should turn our attention to the individual members of the invading forces, giving them intensified doses of the same propaganda we would have directed toward them had they remained at home. If they took over our government we should oppose with measures of non-violent resistance any attempt to deprive our citizens of their liberties of speech, assembly, press and organization, any effort to compel them to work in war industries to help build up the conqueror's power, and any oppression of racial and other minorities such as Jews, Negroes or Japanese-Americans. While working thus for the conversion of the invader, we would treat his soldiers with respect and brotherliness. Such a policy would, I believe, have a devastating effect on the morale of the invading forces, and would have an excellent chance of winning them to our side.

And how about our present allies, who are so dependent on us to help them win the war? It is obvious that in each one of their nations a desperate crisis would arise. The people and leaders of each ally would have to decide whether to try to continue the war without us, or to embark on the same daring policy as ourselves, or to surrender. The apparent unfairness of our breaking established commitments in such matters as giving military aid through lend-lease would be remedied by the fact that our assistance to our allies and our resistance to what is evil in our enemies would be at least as great as before. We would simply be using different methods. Ours would be no policy of isolationism, but the greatest step in the history of the world toward international cooperation, carrying the greatest promise for the security and prosperity of our allies.

III

But all this is impossible! Yes? In what way? Do you mean that it would not work if we tried it? Or do you simply mean that the people of this country could never be persuaded that it would work? These are two entirely different matters. My parents went out as Christian missionaries to India, a country of over three hundred million people. They went believing that Christianity would work if it was tried, and they had faith that even India might some day be persuaded to accept it. We must have this faith.

Before we decide that Americans could never be persuaded to adopt such a policy as this, let us consider the alternative to it. Because of the moral and political compromises necessary for the conduct of the war, there is little likelihood of any but a reactionary peace settlement. The hatred and vindictiveness aroused in war are dominant at the war's end when the peace conferences meet. Hatred and vindictiveness are not conducive to the development of postwar friendship between nations. Such a proposal as I have outlined will appeal to both groups of belligerents and concentrate their attention on the possibilities of mutual gain far greater than any gain for one or a few nations that could possibly arise from a vindictive victory.

But this is not merely a question of expediency. It would be sufficient for me that this policy, in contrast to the war method, is in harmony with my convictions as a Christian. I would not reject it just because doubts had been sown in my mind as to the possibility of its persuad-

ing the enemy. I work for it as I work for the coming of the Kingdom of God, which I shall never see in its fullness, but which is already here.

The program here proposed would make each country the winner. Modern war leaves every participant the loser. The latter statement was universally accepted as true among the anti-Axis nations before the outbreak of this war. For this reason they should be the quickest to accept an alternative solution. The chances are nine in ten that unless some courageous people comes along to cut the Gordian knot of recurrent warfare, this present war will be only the second in a series of increasingly bitter and world-wide conflicts which will destroy the goods of the earth and plunge all civilization into chaos. I refuse to admit that we are doomed to suffer through ages of barbarism. We can at least try to prevent the catastrophe.

What I propose is the discontinuance at any price of those methods in international relations which have conclusively proved that, in the long run, they accomplish more harm than good. Whether an international police force can be so devised that it can avoid the evils inherent in anarchic modern warfare, I am not in a position to know. That may well be left to the experts to decide when their opportunity arrives. There will probably be conflict and rumors of conflict down to the end of time, but that conflict must continue forever in the form of cyclic world wars is inconceivable. The very destructiveness of war would take care of that long before the end of time arrived.

If the conviction which is the basis of this article is true—or if at least its essentials are true—then it may not be impossible to persuade the American people that it is true. If a campaign on this platform failed in the coming election—as of course it would—then the program would be no less relevant in every succeeding election until it finally won. Deepening disasters brought on by successive wars make its eventual triumph certain.

BOOKS

Poets and Patriots

THE CONNECTICUT WITS. *By Leon Howard. University of Chicago Press, $4.50.*

HERE IS a substantial contribution to our knowledge of the intellectual and emotional cross-currents during the important period in American history when the colonies were becoming a nation and, also, a convincing argument for more such thorough studies of even the minor works of our minor writers. Very little from the "seventy-five books and numerous miscellaneous compositions of the Wits" dealt with in this first "complete account of their literary activities," would find its way into a respectable anthology of American literature. For even these four chiefest of the Wits (John Trumbull, Timothy Dwight, David Humphreys, Joel Barlow) were seldom original, seldom creative, and they concentrated upon "mass production, not in casting to write a living line." But these weaknesses that kept them from the first rank of American writers to which they aspired make their writings all the more valuable as documents reflecting the changing mind of their time. Professor Howard's presentation triumphs over the necessary inclusion of innumerable details and loose ends to make this a coherent, readable and, in places, exciting story of the development of that mind.

Probably no other four men could be selected who would so well serve this purpose. From the same provincial origin (Connecticut) and exposure to the same educational influences (Yale College, 1763-78), and from a common ambition to follow what Trumbull called "the flowery road to fame" (literature), they took quite different paths that brought them into contact with an amazingly wide range of interests in America and Europe, to all of which they left along the way evidence of their reactions in numerous publications.

Along with the more acrid Dr. Lemuel Hopkins and others, they gained the label, "Connecticut Wits," largely from their series of satires on political events during the upheavals of the last decade and a half of the eighteenth century. These works, chief of which was the *Anarchiad,* which Parrington called "a miscellany of Federalist shibboleths" and for which they are probably best known, Professor Howard sees in the perspective of the present study as the "most occasional and least substantial" of their literary productions.

Thereafter their paths were widely divergent. Trumbull (1750-1831) gave up the biting satire that brought him into conflict with Connecticut's austere dignity, and became an honored Hartford lawyer and politician. Humphreys (1752-1818) early devoted "both his talent for personal address and his skill at versification to his rise." Successfully, be it said, for his writings contributed both to his rise in the army and to his appointments in the diplomatic service thereafter. Polished, almost urbane, he returned from Europe to develop under his benign paternalism the woolen mills of Humphreysville, Connecticut, where unpaid apprentice boys and women at wages of from fifty cents to a dollar a week contributed to the affluence and comfort of the declining years of this incarnation of conservative ideals. Dwight (1752-1817), graced above all with an inability to see clearly anything beyond the borders of the little state of sober habits, became in 1795 the president of Yale College, "pope" of Connecticut, and powerful defender of his faith which was inextricably bound up with the political views of his party. This study rounds out the picture of Dwight given in Charles E. Cunningham's recent biography of Dwight, where the teacher and educator are stressed. Barlow (1754-1812) alone of the Wits swung entirely outside the orbit of Connecticut and Federalism, to become a cosmopolitan and a democrat, a friend of Thomas Paine, and an honorary citizen of the French Republic. On a futile mission to Napoleon he died in Poland during the horrors of the retreat from Moscow.

Perhaps these men spoke most representatively for their time when they give voice to their robust faith in the future greatness of America. This faith they shared, although they differed widely on the religious and political principles involved. It was an important part of their legacy to succeeding generations. Many since them have identified the progress of America with the coming of the millennium.

The complete check-list of the writings of these four men will prove of great practical value, as will the bibliographical

notes on the chapters, which take the place of the profuse footnoting that the study would otherwise have required. Together they constitute the foundation of the work.

SIDNEY E. MEAD.

Books in Brief

ST. PAUL'S EPISTLE TO THE EPHESIANS, A THEOLOGICAL COMMENTARY. *By F. C. Synge. The Macmillan Company, $1.40.*

The subtitle is accurate, but it should not be allowed to repel any reader to whom it may seem formidable and ominous. The author interprets the apostle's thought with acumen and clarity. Few verse-by-verse commentaries succeed in being as readable and inspiring as this without sacrifice of critical scholarship.

AMERICA AND ASIA, PROBLEMS OF TODAY'S WAR AND THE PEACE OF TOMORROW. *By Owen Lattimore. Claremont Colleges, Claremont, Calif., $1.75.*

Lattimore has spent years in China and Manchuria, has written half a dozen memorable books on the Far East, and is now director of the school of international relations at Johns Hopkins. In this small book (two lectures) he gives many wise words of warning and some of encouragement. As a help to understanding the Japanese, he says that Japan is not so much a "have not" nation as Sweden; its "have not" consists only in not having internal resources sufficient to build up a navy, army and airforce adequate for aggressive purposes. Though the Japanese sometimes fight like cornered rats when there is no escape, they are subject to mass hysteria either in victory (as at Nanking) or in defeat. Lattimore thinks they will crack up when they have been pounded hard enough. But the problems of peace will be even greater than those of war. He does not write down all the answers in advance, but indicates the spirit in which America must approach the problems and shows that the Asiatic problem is a world problem.

ITALIAN OR AMERICAN, THE SECOND GENERATION IN CONFLICT. *By Irvin L. Child. Yale University Press, $2.75.*

A sociological and psychological study of the process of acculturation as exhibited by the Italian element in a typical American community. New Haven, whose 42,000 Italians of the first or second generation constitute one-fourth of the population, was the laboratory for the research. Three types are discovered: the "rebels," whose reaction encourages a shift from the original culture of the immigrant group to American culture; the "in-groupers," favoring retention of traits of the original culture; and the "apathetic," whose reaction depends upon the cultural adherence of those with whom they happen to associate. The timeliness of such a study makes it particularly acceptable.

RACE AND CRIME. *By Willem Adriaan Bonger. Translated from the Dutch by Margaret Mathews Hordyk. Columbia University Press, $1.50.*

In a prefatory biographical sketch, Dean Wigmore describes the author as "the leading exponent of the philosophy of crime as a social and not a biological phenomenon." The results of the present discussion of the relation between race and crime, however, are not wholly negative. Though the doctrine of race has fallen into disrepute because "pettiness and lunacy dominate" most discussions of it, the author is not willing to accept the dogma that race is unrelated to crime. There are psychical as well as physical racial differences, and some of these *may* produce a predisposition to types of action which *may*, under certain conditions, become criminal. Much more research is needed before any formula can be based upon this vague generalization, says the author. But meanwhile, it can be stated positively that the theory of racial predisposition to crime has no scientific basis.

Books Received

Inter-American Affairs 1942. Edited by Arthur P. Whitaker. Columbia University Press, $3.00. This second volume of the annual survey of current history in the Americas maintains the high standard of the first. The topics include politics and diplomacy, industry, commerce and finance, cultural relations and social welfare. Both the text and the appendices, containing statistical tables and a full chronology of events, make it invaluable for reference.

Kaiser Wakes the Doctors. By Paul De Kruif. Harcourt, $2.00. Beginning with Henry Kaiser's extensive plan for the medical care of workers in his shipyards, De Kruif develops the concept of a general application of similar methods to cover the entire civil population. The big point is that it does not require centralized control or permanent government support. "The Grand Coulee hospital paid itself off in three years. . . . Garfield [the doctor who heads Kaiser's staff] has calculated that community groups of 2,500 people can build, support and pay off their hospital facilities."

Children Need Adults. By Ruth Davis Perry. Harper, $1.50. On the basis of her experience as director of the nursery school and kindergarten of Riverside Church, New York, Miss Perry builds a text which parents and teachers of children of pre-school age may study with profit. She is amply equipped with modern knowledge as well as experience, rides no hobbies, and writes a thoroughly practical book.

Patriotic Thoughts of a Marine. By Roy E. Fries. Dorrance, $1.00. Private Fries' verse is doubtless a by-product of more essential activities. If it reveals some inexpertness in expression, it also shows that this marine has the right ideas and emotions.

Bilge Bubbles. By Cap'n Bob Nolan. Dorrance, $1.50. Verse, meant to be amusing.

Steps of Youth. By Bess Dickey. Dorrance, $1.75. Verse for children.

American Rhymes. By Ralph Francis Smith. Dorrance, $1.75. Verse, with patriotic and religious intent.

Poems: Religion, Travel, Reflections. By Amy Rhodes Hooper. Meador, $1.50. Verse.

Children Under Fire. By S. M. C. Longmans, $1.50. A Dominican sister, who teaches in a Roman Catholic school in England, tells of experiences when the bombing was at its worst, though, as she says, no very heavy bombardment came her way.

Man: Real and Ideal. By Edwin Grant Conklin. Scribners, $2.50. (To be reviewed.)

Social Welfare and Narcotics, Manual for Teachers, Parents and Social Workers. By Lou Adna Sours. Meador, $2.00. With the exception of a few pages on marihuana and opium, the book is entirely devoted to alcohol and tobacco, the history of their use and the consequent calamities, adverse opinions about them from many sources, data in regard to laws for their control and for education about their effects, and biblical arguments against their use.

The Saturday Letters. By Raymond E. Manchester. F. W. Orth Co., Cuyahoga Falls, Ohio. For the past seven years Dean Manchester, of Kent State University at Kent, Ohio, has been sending a letter each Saturday to the men of his university. He writes informally, buoyantly and wisely about a great variety of topics both in and out of the academic circle.

Jonathan's Doorstep. By Helen Clark Fernald. Longmans, $2.25. A story of present-day New England, but with roots going into the colonial past, dealing with some current problems of youth and youth's ultimately satisfactory response to the demands of these troubled times.

Basic Beliefs, Short Talks on the Way of Life as It Seems to Me. By Edward Frantz. Brethren Pub. House, Elgin, Ill., $1.25. Dr. Frantz has been professor, college president (McPherson, and

La Verne), and for twenty-seven years editor of the *Gospel Messenger*. Out of ripe scholarship and rich experience he writes with profound simplicity of the central facts of faith and of the ways that lead to life. The book is as unpretentious as its author but, like him, is full of mature wisdom.

In the Steps of Moses. By Louis Golding. Jewish Publication Society of America, $2.50. To find the unknown birthplace of Moses, to follow his journeyings in Midian and the route of the exodus, and finally to discover as nearly as possible the mysterious site of his grave "on Nebo's lonely mountain"—this was the ambitious undertaking of Mr. Golding and his two companions. The result is a book of travel and description, of archeology (not a great deal), and of legend and folktale. Imagination also plays a large part. Piety stopped the searchers just short of the last item in their quest. Whether the identification of other sites is scientifically conclusive may be open to question, for Mr. Golding turns readily to tradition or intuition when more prosaic evidence is lacking. But the record, written in a reverent yet sprightly vein, has the charm of good literature and sustains interest to the end. Mr. Golding is the author of many novels, books of travel and essays, and of four volumes of verse.

The Sun Trail. By Merritt Parmelee Allen. Longmans, $2.00. A lively "western" of excellent quality, a fictional re-creation of the adventures of Jedediah Smith, the first white man to cross the plains and mountains to California, and his companions and especially—to heighten the appeal to youth—eighteen-year-old Bob Evans.

Three Christian Transcendentalists. By Ronald Vale Wells. Columbia University Press, $2.75. (To be reviewed.)

Truths Men Live By. By George Mecklenburg. Revell, $1.50. Perhaps the twenty-three chapters were originally sermons, for each has a text, but in their present form they are compressed (not desiccated) sermons, or seeds from which sermons may grow. But they are also forceful and direct presentations of evangelical truth which any layman can take as they stand without further homiletical elaboration.

Some to be Pastors. By Peter H. Pleune. Abingdon-Cokesbury, $1.50. As the minister of a church and also a professor of pastoral theology in Louisville Presbyterian Theological Seminary, Dr. Pleune has had opportunity to test as well as to formulate the advice he offers to young preachers concerning the performance of their parish duties. In this sensible little volume he discusses helpfully the whole range of the minister's functions outside of the pulpit.

The Modern Case for Socialism. By John Putnam. Meador, $1.50. "When the armies of Socialist Russia approach Berlin," says Mr. Putnam, "all of the European continent outside of the U.S.S.R. will burst into social revolution. The European masses have already been converted to socialism by the labors of two generations of devoted Marxian intellectuals and agitators. . . . The proper immediate task for American socialists, therefore, is to prepare the American public for the coming postwar European social revolution. We must help American workers to understand and sympathize with their European comrades. We must persuade them to resist all efforts to support capitalism in postwar Europe." The purpose of the book is what this suggests—to promote the "social revolution" in America. As a first step, it might be well for the various brands of socialists to get together.

The Harmony of Science and the Bible. By C. Theodore Schwarze. Zondervan, $1.25.

Cameos of Prophecy or, Are These the Last Days? By Herbert Lockyer. Zondervan, $1.25. Christ will visibly return, says the author, and the saints will literally rise to meet him in mid-air "just as the filings leap to embrace the magnet." But "the time is uncertain."

Crucial Questions. By W. M. Robertson. Zondervan, $1.25. A blast against liberalism and all its ways. "The modernist has abandoned all that is essentially Christian."

CORRESPONDENCE

Tax Deductions for Church Gifts

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sure you share the concern of many of us over the fact that neither the current withholding tax nor the ordinary form of declaration to be filled out for September 15 contains any provision for deductions on account of gifts to churches. To be sure, this deduction can be reckoned in the annual tax report for the current year to be filed on March 15, 1944.

Churches should be informed of an "alternative form" called the "taxpayer's worksheet," which is available, and which permits the taxpayer to compute *all* his deductions in the declaration of September 15.

For some strange reason, the treasury department has not publicized the existence of this form and, at least in the Chicago office, it must be called for in person and will not be mailed to the taxpayer.

The churches ought to have this information.

McCormick Theological Seminary, Chicago. J. HARRY COTTON, President.

Not Errand Boy, but Father

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not convinced by Edwin H. Maynard's questioning of the prayers of "the men on Whitaker's raft," in The Christian Century. Of course, God is not "our errand boy." But our highest authority, Jesus, teaches that he is our heavenly Father, and on that premise he bases the unqualified promise, six times repeated, "Ask, and it shall be given you." Physical blessings cannot be excluded, for he had just said: "Your heavenly Father knoweth that ye have need of all these things."

Nor is such faith inconsistent with willingness to make the supreme sacrifice. When they learned to pray were these men of our armed forces any less willing to risk all for the sake of the United Nations? Did such missionary heroes as John G. Paton, who knew time after time that arrows aimed at him had strangely failed to leave the bow, infer that they were God's favorites? Paton inferred, "We are immortal till our work is done." Dr. Bushnell wrote, "Every man's life is a plan of God."

As I read these childlike narratives of answered prayer, I increasingly ejaculate the psalmist's words: "O Thou who hearest prayer, unto Thee shall all flesh come!"

Somerville, Mass. E. TALLMADGE ROOT.

Picketers of Embassy Jailed

EDITOR THE CHRISTIAN CENTURY:

SIR: Some sensitive spirits, feeling that Britain must free India, have demonstrated their convictions by picketing the embassy in Washington, D. C. This action leads them to prison. There they find segregation of Negroes!

Are not both of these issues equally important? Must not both of these evils be protested?

Segregation by race is one of the most serious problems being faced by those in prison for conscience sake. Perhaps if a few more go to jail, we may learn that some of the basic issues in the Indian problem are quite as much in evidence here.

New York, N. Y. THELMA J. MIELKE.

Not in the Greek

EDITOR THE CHRISTIAN CENTURY:

SIR: As in everything that comes from his pen, E. Stanley Jones gave us something to think about in his article "Sponges On Spearpoints." It is all the more regrettable therefore that his

excellent thesis rests upon a faulty exegesis. In other words, the Gospel narrative does not say that the sponge, containing "vinegar," was placed on a spearpoint. Matthew and Mark say it was placed on a "reed" (Greek, *Kalamos).* Luke merely says that vinegar was offered to him; and John says the sponge was placed on an "hyssop." The Greek word, translated "reed," as used by Matthew and Mark, may mean a "staff," but never a spear.

Presbyterian Church, RALPH V. GILBERT.
Fremont, Nebr.

Color Discrimination

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Richmond (Va.) correspondent, Dr. F. W. Burnham, in a recent news letter enumerated the many gratifying changes that have been made in Negro-white relations in his city. As he implies, these improved relations were doubtless an important factor in dissipating recent rumors of plans for a local race riot.

Dr. Burnham's last paragraph, however, implicitly raised a question that all groups, and especially Christian ministers, must face. "Race segregation is an accepted fact," says Dr. Burnham. On the other hand, he points out that Negroes "do not want to be discriminated against on account of the color of their skins." Now to be sure Negroes resent discrimination, but what is enforced segregation except discrimination in terms of color? Furthermore, where is the community that compels segregation that does not also attenuate both democracy and the ethic of Jesus?

Duke University, H. SHELTON SMITH.
Durham, N. C.

Prayers for the Dead

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent editorial you speak of prayers for the dead as objectionable to Protestants. After the First World War, the Protestant Episcopal Church put half a dozen prayers for the departed into various services of the Book of Common Prayer, where they have been of great comfort to bereaved people.

When a gold star is added to the service flag in the cathedral here in Phoenix, the congregation stands a moment in silent tribute, and the minister says the following:

> Almighty God, our Heavenly Father, in whose hands are the living and the dead; we give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected: through Jesus Christ, thy Son, our Lord. Amen.

Would not other Protestants find comfort in the use of such a prayer? It is not copyrighted.

Trinity Cathedral, E. W. AVERILL,
Phoenix, Ariz. Canon.

That Monastic Minority

EDITOR THE CHRISTIAN CENTURY:

SIR: Just a word from one who is not a pacifist in behalf of a couple of friends who are. You have intimated that "the virtual revival of monasticism" among pacifists is not respectable either intellectually or morally. I should contend that such an intimation is not wholly justified.

My pacifist friends would grant the point which you so cogently present: that one can neither participate in nor refrain from participation in the present holocaust without aiding either the United Nations or the Axis. These pacifists recognize that their choice is not one of good or bad, but involves the problem of which course is the lesser of two evils.

They recognize that by adopting the monastic attitude they are doing nothing to restrain the forces of evil which, under the aegis of Hitler and Co., are threatening our Christian civilization. On the other hand, they recognize that by taking up arms one also aids the forces of evil by unleashing within the United States and within oneself a spirit of revenge and hatred which seems inevitably to accompany war. The former course is the one which my friends have found to be the lesser of two evils for them. They believe that there is a place for a monastic minority to withdraw in time of war and preserve a spirit of love and cooperation which they could not preserve as active participants in the conflict.

Though participating in the war is the lesser of the two evils for me, I maintain that it is quite possible for a few of my fellow Christians to be justified in conscientiously adopting the monastic ethic.

Throughout the history of Christian ethics there has been a monastic minority which has played its small but significant part as it has shared in the body of Christ. It seems inevitable that this group be a minority in any war, but the history of Christianity testifies to the invaluable contributions which the monks have made to our Christian civilization.

My pacifist friends have been quite tolerant of my non-pacifist attitude, and I in turn have not found these twentieth-century monks to be entirely reprehensible.

Lambuth College, SAMUEL R. NEEL, Jr.,
Jackson, Tenn. Professor of Religion.

The Indian Prisons Serve Freedom

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Open the Prisons of India!" presents some far-reaching implications of which Americans should be aware. You suggest that Britain, by making the gesture of opening the Indian prisons, will be rewarded by greater American and Asiatic collaboration. But if Britain submits to our scruples regarding the prisoners in India, although able to ignore the scruples of her people at home, what price is she asking? How much American collaboration is required to bring about this conversion, this gesture toward Indian freedom, which redounds to her moral character but which might result in future losses of money and power? Are American workers to be substituted for the masses of India as military and financial props for Britain? Our "expendables" could be designated a "world police force" and our resources could be taxed and traded under various guises as high sounding as lease-lend and reciprocal trade treaties. The American public has now been made vulnerable to any plan labeled "world peace."

On the Asiatics and imperialism, our policy is enigmatic. Our men and guns are to be used to regain Burma. Possibly we have already bartered for an "open door" in both Burma and India, whereby we will share with the British in the future development of those countries under some new Anglo-American mandate plan, larded with "specious promises of freedom." In case the Asiatics do not cooperate with our new order, quite a large "world police force" might be needed. Shall we say, "We have the men, we have the guns, we have the money, too"?

Opening the Indian prisons does not solve the basic problems of British rule in India. It is possible that martyrs in prison are worth more to the cause of Indian freedom than "specious" gestures used to create false impressions.

Hollywood, Calif. KATHARINE WOODHEAD.

CPS to Begin a Movement?

EDITOR THE CHRISTIAN CENTURY:

SIR: You are incorrect when you claim that the CPS camps have "become virtually a prison regime." A majority, a large majority of the campers would disagree with you.

The CPS men who protest against the CPS system are a very energetic but small minority. They do most of the writing. But there is a majority in the camps which is quietly trying to cooperate with CPS and through it build a great movement. Very few of them seek publicity; therefore, you cannot judge CPS from the literature coming from the camps.

CPS No. 101 VERYL NILSSON.
Relief Training Unit
Manchester College
North Manchester, Ind.

NEWS *of the* CHRISTIAN WORLD

Is Glad Stalin Did Not Come

French Catholic Paper Says Russian Is Unwelcome—Outlook Strong that C.C.F. Will Unite Old Parties

(Correspondence from Montreal)

MONTREAL, Aug. 31.—The ancient citadel of Quebec has been the conference center for the United Nations this month, with representatives of all the Allies except Russia participating. (China was represented at the last moment by her ambassador to Washington.) T. D. Bouchard, minister of roads in the Quebec provincial government, expressed regret at a dinner tendered the notables that Stalin and Chiang Kai-shek also had not come to Quebec. His remarks were taken as an answer to the comment in a French language paper, *L' Action Catholique*, rejoicing that Marshal Stalin had not appeared to participate in the conference. This journal, which describes itself as the organ of Catholic social progress, is clerically owned. It is regarded as closely reflecting the views of Cardinal Villeneuve. Other French papers refuted its opinion and made it plain that Stalin would be welcome in Quebec.

* * *

Propaganda Agency Issues Church News

The Wartime Information Board at Ottawa has put out two issues of a new publication entitled *Canadian Churches and the War*. It is a monthly bulletin that has been endorsed by the heads of the leading Protestant communions and carries news of churches and conferences at home and abroad, largely as supplied by the existing religious news services, plus quotations from Canadian church papers and reviews of religious books. It is described by J. R. P. Sclater, moderator of the United Church of Canada, as "a Canadian news-letter which will give prominence to the spiritual issues of the war and the great moral and social problems to the solving of which all our resources of mind and heart must be directed."

* * *

C.C.F. Sweeps Ontario

The Liberal government has been swept out of power in Ontario, with the rejuvenated Progressive-Conservative party under George Drew winning a small majority over the C.C.F. The Cooperative Commonwealth Federation astonished the country by running a close second to the winning Tory party, despite the fact that only one of the C.C.F. candidates elected (Miss Agnes Macphail) has ever been in a legislative body before. The dominion Liberal government under W. L. MacKenzie King lost four federal by-elections this month, two western constituencies choosing C.C.F. candidates as their members of Parliament, with labor and a French-Canadian party winning out in the east. The result is a great deal of discussion in the press about combining the Liberal and Conservative parties to oppose the socialistic C.C.F. party, which is so obviously increasing in popularity. Yesterday a new left-wing labor party, at a conference called by Tim Buck, former leader of the now disbanded Communist party, passed a resolution declaring its willingness to affiliate with the C.C.F.

* * *

Army Displaces Theologues

With the merging of the Presbyterian College here with Knox College, Toronto, for the duration, the number of theological students in Montreal has dropped to a new low. The United Theological College buildings are being used by the Royal Canadian Air Force; part of the Diocesan College houses the R.C.A.F. and the International Labor Office. Both colleges will continue work in Divinity Hall, the theological center of McGill University. Canadian universities will doubtless be affected by the fact that the R.C.A.F. is now enlisting young men for air crews at the age of 17. They are granted leave without pay for six months, then at 17½ are taken in and given the preliminary six weeks' training which will enable them to begin flying at 18.

* * *

And So Forth

Edmund J. Thompson has left St. Luke's United Church to accept appointment as professor of Christian theology and philosophy at St. Stephen's College, University of Alberta, situated at Edmonton.

Harvie Campbell of Regina, Sask., has returned to Montreal to take the pulpit of Emmanuel United Church. He began his ministry Aug. 1.

Glendon F. Partridge, Livingston Presbyterian Church, has entered the chaplain service of the Canadian army.

Your correspondent has finished training for the chaplain service of the R.C.A.F. and will be stationed somewhere on the Pacific coast.

DECOURCY H. RAYNER.

Report Many German Pastors Killed

A Stockholm report relayed through the World Council of Churches says that 4,000 of the 9,000 pastors who were in the armed services of Germany have been killed. Since there are no theological students in school, Bishop Hans Meiser of Munich has suggested the ordination of laymen. It is said that some of the German refugees in England are studying theology in preparation for returning to Germany after the war.

Expect 300 Missionaries On Gripsholm

The diplomatic exchange ship Gripsholm, now on its way to India with several hundred Japanese prisoners for exchange for an equal number of Americans detained in Japanese-controlled territory in Asia, is expected to return to the United States in December, bringing 300 missionaries and 1,200 other persons.

Aid Relocation Of Nisei in Iowa

Friends Open Hostel for Evacuees in Des Moines—Former Church School to Dispense Economic Cure-all

(Correspondence from Iowa)

DES MOINES, Aug. 28.—The American Friends Service Committee is about to open in Des Moines a hostel for Americans of Japanese ancestry. The yearly meeting of the Iowa Friends has just been held in Oskaloosa and this project, which has long been under advisement, was finally authorized. The hostel is to be opened immediately. The Scattergood Hostel at West Branch closed last March after four years of fine service to European refugees. In the four years of its activity that hostel was a temporary home to 185 persons. It finally closed because refugees had ceased coming. Now we have our own refugees.

* * *

To Locate in Des Moines

It was originally proposed to turn this West Branch hostel over for the use of the Japanese evacuees, but considerable local opposition developed, led by the American Legion. As now planned, the Des Moines hostel will accommodate 25 guests at a time. As fast as the guests can secure employment, they will be able to establish homes of their own and thus make room in the hostel for others. The group at the hostel will live as a family. A cook is to be hired, but the rest of the housework will be done by the guests.

* * *

Paper Praises Workers for Their Friendliness

Already some 125 Japanese-Americans have been placed in employment through the efforts of the Des Moines replacement office. Christian people should rejoice over the fine spirit manifested in this city. Just this week the Chambers Motor Co. employed two young Japanese mechanics. They were good workmen, but some murmuring arose against them. The management promptly called the workmen together, set the matter before them, and then put it to a vote. Of 15 votes cast, 13 were in favor of retaining the Japanese workmen. An editorial in today's issue of the *Des Moines Tribune* comments on the affair, praising both Mr. Chambers and his employees.

* * *

Faddist Buys a University

The property of Des Moines University was recently sold to Alfred William Lawson, who says that he intends to use it as a school for "Lawsonomy," which is the name given to a pretentious scheme for revolutionizing the world's economic setup. Baptists who had helped support the university until its final closure in 1929 of course regret the necessity which has

brought to an end an educational venture started in 1865. It gave many leaders to Baptist churches in this state and to education and other professions.

* * *

Unite in Work for Service Folk

A committee for men and women in the armed forces has been formed representing the Des Moines ministerial association, the interdenominational council of churchwomen, the Y.M. and Y.W.C.A.'s. Resident Protestant chaplains are also members. One of the committee's functions is to arrange for a monthly communion service in some centrally located church, followed by a breakfast. Des Moines swarms with service people. About 10,000 WAC's are being trained here, Drake University has a contingent of army men, Camp Dodge is near by, and at Ames the state college is training a contingent of navy men.

* * *

Defends Morals Of WAC's

In view of recent criticisms of the morals of the WAC's, it should be said that these women represent a cross section of American life. Not all are of the finest sort, but in the main they are a splendid body of women and are greatly respected here. Many of them are university graduates. Downtown churches regularly see a large number of WAC's in their services, and the chaplains assigned to WAC corps report most favorably upon them. Their training program is very strenuous. Altogether, it may justly be said that the WAC's are a credit to the womanhood of America. Recent criticism of them is wide of the mark.

* * *

Dean of Baptist Ministers Dies

G. B. Mitchell, dean of Baptist ministers in Iowa, recently died at 87. After four pastorates, he became secretary of the Iowa Baptist association in 1913, retiring in 1926. He served on state and national boards of his church. In 1923 he was a delegate to the meeting of the Baptist World Alliance in Stockholm. He had written one volume of a history of the Baptist Church in Iowa and was at work on another.

* * *

A CORRECTION.—Your correspondent made an error when reporting some two months ago the death of Dr. Stoddard Lane, pastor of Plymouth Congregational Church in this city. The item stated that Dr. Lane was in Germany when the First World War broke out and served for a time with the German forces. This was an error. He did not serve with the German forces. WARREN C. TAYLOR.

Canada Holds Its Own Malvern Conference

A Canadian "Malvern Conference" was held by the Anglican Church of Canada at Toronto recently. It was attended by 75 delegates. Dr. C. M. Serson of Bracebridge, Ont., one of the speakers, declared that the church must interest itself more genuinely in social issues. He favored more attention to the religious needs of rural people and advocated the use of credit unions and special economic-religious study groups. According to Religious News Service, the conference favored a planned economy and social control of the means of production.

Seek a Stronger Tie with Russia

British Concerned Over Necessity of Maintaining Bond—Richards Argues for the Federation Principle

(Correspondence from England)

LONDON, Aug. 7.—During the week many things have led to stock-taking and to some attempt to see what lies ahead. Appropriately, now that the President and the prime minister are once more in conference, the country has been reviewing the Atlantic Charter. The charter stands but much has changed since it was sent forth into the world. New enemies are in array against us and new and mighty friends are on our side. The working out into an effective policy of the main principles of the charter must fall to allies in the closest cooperation with each other. Unreserved cooperation between Britain, the United States and Russia is, as the *Spectator* puts it, "the capital necessity." It is understood here why the Russians, conscious of their great sacrifices, are impatiently waiting for a major Anglo-American offensive on the European continent. But the President and the prime minister must be no less aware that "the summer is wearing to a close; what is done must be done quickly."

* * *

Bishop Defends Morals Of Today's Youth

The Bishop of Manchester confesses himself "perturbed by the prevailing fashion to deplore the moral deterioration of our national character and especially that of our younger people." He admits that temptation to evil is greater in days of war. "The ships at sea may be as staunch as ever, but there are more wrecked during a storm." The bishop adds a severe warning to armchair critics and anonymous letter-writers in the press. They tend to make some thoughtless young people take the view that everything is failing and it is useless for them to fight for the victory of character. It is equivalent to defeatism in the realm of the war, to suggest that victory is impossible in the realm of character. "I see much in these days of our young people," he adds, "both in uniform and out of it, and in all kinds of circumstances, and I often find myself both proud of them and very thankful. The fathers may have eaten a sour grape, but we must see to it that the children's teeth are not set on edge. Christians can despair of no generation and certainly there is no need to despair of that which is growing up today."

* * *

Publish Book on the New London

In the beautiful book, *County of London Plan*, J. H. Forshaw and Patrick Abercrombie show what London may be if it knows its hour. It is not a book for the uncivilized to read. They care only for what they themselves may see. A civilized people begins cathedrals which others will see finished; plants trees the fruits of which others will eat; plans a redeemed city which others will enjoy. These writers' plan of the new London has the excellent quality of preserving what is good in the old and being true to the spirit of the place. They have not forgotten how much London gives to them already; how for example the old churches provide not only admirable buildings but wide spaces around them. Schools too are to be determining factors in the neighborhood units, of which they will be centers. The attacks from the air moreover have cleared great spaces which will be needed.

* * *

Friends Want Freedom And Tolerance

No document issued by a religious society receives more careful preparation or is more carefully edited than the epistle sent out by the Society of Friends after their yearly meeting. It is addressed to "all men everywhere." After a diagnosis, necessarily brief, of the effects of war upon us—"to preserve our sanity we become apathetic" and war hardens our hearts—the 1943 epistle declares that true peace which involves freedom from tyranny and a generous tolerance. It is a world torn by conflict but to such a world Christ comes to lead its people into the way of peace. One hope of the society lies in the belief that in every country there is a longing for freedom from domination and war, which men are striving to express. "Now is the time to issue an open invitation to cooperate in creative peacemaking, to declare our willingness to make sacrifices of national prestige, wealth and standards of living for the common good of man."

* * *

Richards Advocates a World Federation

In his Swarthmore lecture, Leyton Richards discussed the problem of harmonizing personal freedom with the needs of the community as one aspect of the wider philosophic problem of "the one and the many." He finds in the principle of federalism a way of world advance, especially after the noble effort of the League of Nations came to grief because the sovereignty of the member-states was insufficiently curbed. The brief summary of the lecture ends with these words: "The virtue of the federal idea lies in the fact that it pays due regard both to the freedom of the parts and to the authority of the whole. As such, therefore, it has—as Rufus Jones put it in another connection—the 'backing of the universe'; for it is in harmony with the divine order of life which reconciles freedom with unity."

* * *

And So Forth

A "British Home Charter" will be before the Trades Union Congress when it meets in September. Four decencies are named: (1) a decent job; (2) a decent home; (3) a decent social security scheme; (4) a decent education. It will be seen how strong is the support the T.U.C. will give to the various reports—"Beveridge" and the rest.

In a sketch of Henry Ford a writer in the *Observer* remarks that he will emerge from the present war as the early monarch of the tractor. The gigantic harvests now being reaped in this country would have been impossible without the tractor. "It is a tractor-victory, as was the reform of Russian agriculture, which has miraculously managed to feed the ravaged wartime Russia. Henry Ford may live in history as a savior of the world's food."

EDWARD SHILLITO.

Books to Keep at Your Right Hand

During These Trying Days

*Abundant Living

E. STANLEY JONES—Meets superbly the paramount need of the hour: new light, new hope, new inspiration for a struggling world. A spiritual life preserver, *ABUNDANT LIVING* is written with direct application to the fears and worries, the weaknesses and troubles, of our time.
Pocket Size: $1

The Lord's Prayer

ERNEST FREMONT TITTLE—"A genuinely great preacher is here at his best. The book is a penetrating and incisive analysis . . . a fresh and current treatment of this central segment of our Christian gospel."—*World Call.* **$1**

*The Spiritual Life

EDGAR SHEFFIELD BRIGHTMAN — "What definite, valid meaning is indicated when we use the words 'spirit' and 'spiritual'? The answer is formulated with a philosopher's precision and discriminating analysis. . . . Clarifying discussion . . . gratifying simplicity."—*Religious Book Club Bulletin.* **$2**

Signs of Promise

FRANK S. HICKMAN—Four pillars of hope for the world and man in their struggle against evil are erected in this book, which comprises the Mendenhall Lectures delivered at DePauw University.
"Helpfully suggestive to a high degree."—*Zion's Herald.*
$1.50

Victorious Suffering

CARL A. GLOVER—"This book is an attempt to state the 'Christian philosophy by which life's pain and sorrow may be triumphantly met.' And the author admirably achieves his purpose. The preacher will find suggestions which will greatly enrich his sermons. At the same time it is so written that it can be placed in the hands of laymen who are struggling with life's pain and sorrow."—*Union Seminary Review.* **$1**

Where Are the People?

SIDNEY POWELL—"Personally I consider the book the best on the problem of how to reach the unchurched that has come from the press during the last decade. Secretaries of evangelism will find it stimulating, informing and full of suggestions that will be of value in their great work."—*Jesse M. Bader.* **$1.75**

Prayer

GEORGE A. BUTTRICK
Monumental in its field, *Prayer* adds every day to a host of readers who are recovering the lost word in the life of the spirit. "Writing *Prayer* when the whole world is a battlefield and paganism is flaunting its creed before a bewildered world, Dr. Buttrick is a true servant of his age."—*Christian Evangelist.*
"A really great book."—*Reinhold Niebuhr.* **$2.75**

*The Philosophy of the Christian World Mission

EDMUND D. SOPER—"Because of sound insights into the nature of the Christian message, well-balanced judgments of the non-Christian religions, and keen discernment of the strategy of a world-wide Church, the editorial committee has selected *THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION.*"—*Religious Book Club Bulletin,* announcing its monthly selection. **$2.50**

*Christian Bases of World Order

WALLACE, McCONNELL and Ten Others.
The Merrick Lectures for 1943
"There is meat in this book, one of the best to appear on the subject. It is an important source book for ministers, teachers and discussion leaders. The lectures are an excellent contribution to the growing library of Christian literature on the bases of a lasting peace."—*International Journal of Religious Education.* **$2**

The Contemporary Christ

WYATT AIKEN SMART—In six conceptions of Christ, the author explores the meanings men have found in life through Him: THE ELUSIVE GALILEAN. THE SON OF THE FATHER. THESE MY BRETHREN. THE IMPOSSIBLE CHRIST. THE ETERNAL SPIRIT. THE AUTHOR OF SALVATION.
"Dr. Smart would recapture this personality for our age, and has done so brilliantly."—*John Haynes Holmes.* **$1.50**

The Plight of Man and the Power of God

D. MARTYN LLOYD-JONES—Unflinchingly the author faces such questions as "Why and how in this hour of disillusionment is man to lead the good life?" and just as courageously sounds a call to the Christian Church and individuals to re-examine spiritual truth. "The most vigorous little book of sermon-lectures we have seen."—*World Call.* **$1**

***Listed by the American Library Association with the Fifty Best Religous Books of 1943!**

At Your Bookstore **ABINGDON-COKESBURY PRESS** **Nashville, 2, Tenn.**
PRICES SLIGHTLY HIGHER IN CANADA

Mexican Reproves U.S. Catholicism

Calls American Catholics Unsympathetic Toward Mexican Catholicism—Plan Evangelical Rural Program

(Correspondence from Mexico)

MEXICO, D. F., Aug. 4.—"My admiration for American Catholicism has collapsed into ashes, because I have been persuaded by the eloquence of facts that American Catholics (there are glorious, saintly exceptions) lack a sense of catholicity in the case of Mexico." This is how Señor Miguel Palomar, a prominent Roman Catholic lay leader of Mexico, passed judgment on American Catholicism in a statement published last week. The statement was part of his answer to Prof. Alberto Maria Carreño's book on the conflict between Archbishop Díaz and the radical wing of Mexican Catholicism, represented by the National League for the Defense of Religious Liberty, as reported in the Aug. 11 issue of The Christian Century. Señor Palomar was one of the directors of the now extinct league.

* * *

South American Aid for Church

The full text of the memorandum on Mexico's religious conflict under the Calles regime has now been made public. This document, prepared by an outstanding leader of the league whose name has not been disclosed, was intended for Herbert Hoover, then president-elect. It requested the "juridical protection" of the U. S. government for Mexican Catholics, declaring that "on the President of the United States depends the desired liberty in Mexico" and suggesting that the United States refuse to extend its friendship to any Mexican government that failed to grant liberties equal to those granted in the United States. Through Wilfrid Parsons, S.J., the document was sent to Ambassador Sheffield, but Mr. Sheffield refused to transmit it to Mr. Hoover. Having thus failed, Father Parsons decided to inform Archbishop Díaz of what was going on. The controversy aroused by the publication of the memorandum appears to have landed in a dead-end alley. Professor Carreño has not made further statements. The church authorities have not granted the trial requested by the former directors of the league, and the policy at present seems to be to hush up further discussion.

* * *

The 'Brothers Ten' Aid Farmers

A most interesting venture in Christian inter-American friendship closed Aug. 15, when the "Brothers Ten" met in the city of Aguascalientes before starting back home. The "Brothers Ten," to whom a brief reference was made in a former newsletter, are students from Boston Theological Seminary who spent their summer in Mexico trying to serve the churches and the people in a practical way. They spent their last few weeks working in three teams, one in Guanajuato, another in Jalisco and the third in Aguascalientes and Zacatecas. They devoted themselves especially to the needs of the rural communities and churches. Their service included building sanitary latrines, erecting slides and swings for the playgrounds, planting trees, assisting in poultry experimentation, cultivating model gardens, teaching games, swimming and athletics and working alongside farmers in their corn fields.

* * *

Plan to Return Next Year

The boys learned to live in a very simple way, sharing the common people's homes and meals, teaching English and practicing their Spanish. They were able to establish bonds of real friendship. They feel that their experiences were worth while and have decided to develop their project and return next summer, perhaps in a larger group. They have left pleasant memories among their Mexican friends, who think that they were very *simpaticos* and want them to come again.

* * *

Protestants Set Up Rural Center

The work of the rural experimentation center established by the Union Evangelical Center in Chicoloapam, near Mexico City, is now well under way. Prof. Juan Diaz, head of the center's rural church department, is in charge. Chicoloapam happens to be his native village and he has given over his own house and land for this experimentation. Dr. Kellogg, a former missionary in China and an expert in rural reconstruction, is the technical assistant in this work, which includes experimentation in the improvement of crops and poultry and the introduction of better beehives. The objectives of the rural church department are improvement of worship and of popular Christian education, development of agriculture and cottage industries, promotion of sanitation and health, and raising the standard of housing and family life. The following methods are being used: distribution of simple literature on rural problems, organization of rural institutes, and the establishment of rural experimentation centers for objective demonstration.

* * *

Quakers Conduct a Youth Camp

Under the leadership of Prof. Francisco E. Estrello, the annual youth camp season of the Society of Friends is taking place at Rio Frio, a beautiful spot near the Laredo highway, between Mante and Ciudad Victoria. There are a boys' camp and a girls' camp, each lasting a week. They now have brand new equipment secured through friends in the United States. Roman Torres, secretary for Christian education, National Evangelical Council, and Miss Emma Gomez Gutierrez, principal of the Presbyterian Bible School in Toluca, are cooperating as camp leaders.

* * *

Methodists Drop Use Of Evangelists

The Methodist churches in the Federal District have just completed a week of evangelistic services as part of the advance movement of the Methodist Church of Mexico. This time, instead of using the services of professional evangelists, the ministers simply interchanged pulpits, except in a few cases when a missionary or a layman gave the message.

G. BAEZ CAMARGO.

Desire Catholics To Rule Italians

Knights of Columbus Urge that U. S. Shall Appoint Catholic Officials When Italy Is Conquered

(Correspondence from Northern Ohio)

CLEVELAND, Aug. 28.—The zealous devotion of the Knights of Columbus to their church was demonstrated here last week when their supreme council, in its 61st annual meeting, strongly urged President Roosevelt to name Catholic Italian-Americans to administer conquered territory in Italy. "It is most important that nothing be done to offend the religious susceptibilities of the Italian people during our administration of its civil order," the resolution declared. "Care should be taken to avoid entrusting administrative functions to anyone who is professedly or generally known to be opposed to the general views of the Italian people on religion, or a known representative of extreme factional views of any kind connected with Italian internal politics." The meeting was attended by about 280 delegates from the 48 states, Canada, Mexico, Puerto Rico, Haiti and Cuba.

* * *

Manpower Commission to Halt In-Migration

In-migration of workers from outside the Cleveland area for war industry has been ordered discontinued, effective Sept. 1, by the Cleveland labor-management committee of the War Manpower Commission. The ban is for 60 days but may be made permanent. The reasons assigned are an extremely difficult housing situation and an oversupply of local labor resulting from cutbacks in war contracts and reductions in construction activities. An estimated 10,000 workers had come to the city in the past two months. Families were often forced to live in cramped one-room quarters. Many had had no previous experience in industry or in urban life. Consequently they contributed to an abnormal amount of labor turnover and absenteeism. Many church and welfare leaders were united in the belief that employers had not fully tapped the local reservoir of manpower, particularly among Negro men and women. The committee's action will bring pressure upon employers who have encouraged in-migration from the south in preference to hiring available resident Negroes.

* * *

Women Are Delegates in Evangelical Conference

It was an event unique in the history of the Ohio conference of the Evangelical Church when 25 women represented their churches as lay delegates at the 106th annual session in Calvary Church last week. For the most part they replaced men busy in war work or on farms. The conference pledged itself to work for a just peace and for fairness and equality in race relations. R. H. Mueller, secretary of the denomination's Board of Christian Education, said in an address that much delinquency and social disorder were due to lack of religious training and of interest in family life. The conference held a service in honor of the

3,105 men in uniform from its 100 churches. Its membership is 24,220, a net increase of 290 during the year. No pastoral changes were made in Greater Cleveland.

* * *

State Continues Neglect Of Mentally Ill

Several recent crimes of violence, including the murder of twin boys by a 17-year-old mental defective, have focused attention upon Ohio's continuing neglect of the large group of the mentally subnormal. Although the state legislature appropriated $9,000,000 for a building program before the war, facilities remain wholly inadequate and new buildings have not been added. The crimes, committed by known defectives who had not been detained or had been prematurely released, have brought on conferences but no constructive program. A rising tide of protest is developing.

* * *

Witnesses Crowd Hall for President's Address

A crowd of 4,644 Jehovah's Witnesses jammed Public Music Hall to hear the national address of their president, N. H. Knorr, by telephone on Aug. 22. Assemblies in 90 cities took the place of the huge national gathering held in Cleveland a year ago. Again missionaries sold literature on street corners. This zealous group has opened store-front headquarters in many Ohio villages and smaller cities and continues to carry on a very aggressive propaganda campaign in behalf of the "paradise earth" which is to come when men accept government from heaven.

The Urban League protested against the use of the Public Hall ballroom by Gerald L. K. Smith in behalf of the America First party on Aug. 19. However, Mayor Frank J. Lausche stood by his position that the hall was designed to be used for all public democratic purposes. Smith told 1,100 followers that a "house-cleaning" is due in November and that America must be saved from communist influence and from annexation to the British empire.

* * *

Consumers' League Hits Equal Rights Amendment

The National Consumers' League, which now has its headquarters in Cleveland, is opposing the amendment providing equal rights for women, now pending in the United States Senate. The league fears the jeopardizing of laws regulating hours of employment, health protective measures for women workers, minimum wage laws and other similar statutes.

* * *

Divorce Cases Reach All-Time High

With divorce and alimony cases now running about 62 per cent of all litigation in Cuyahoga county, the courts' divorce docket is the heaviest in history. Since the beginning of 1943, 4,113 such cases have been filed. The rate is about three-fourths the total number of marriage licenses, which was 6,314 through July. The clerk's report indicates that wives file 70 per cent of the suits, children are involved in half of them and the average period of marriage has been ten years. Grounds listed in order of frequency are willful absence, gross neglect of duty and extreme cruelty.

O. M. WALTON.

HARPER

Direct thinking and straight speaking on four crucial topics of our day

RETURN TO CHRISTIANITY

By NELS F. S. FERRÉ

"It is a day," Dr. Ferré states, "when we must know what we believe, why we believe it, and what we are going to do about it." In simple, forthright language he confronts the modern mind with the radical (root) Christian faith as it applies to four contemporary problems—and asks men to stand up and be counted. Here is a probing and exciting book for earnest Christian people.

Just Published $1.00

The Historic Mission of Jesus

By C. J. CADOUX

The August Selection of the Religious Book Club, whose editors call it "a forceful and clarifying interpretation of what Jesus meant by the Kingdom of God. Comprehensive . . . concrete conclusions . . . incisive scholarship. The kind of book one will want to keep as a permanent reference book." $3.00

The Survival of Western Culture

By RALPH TYLER FLEWELLING

The Philadelphia Record says: "He has written a stimulating book that will repay a reader willing to buckle down to serious consideration of what's wrong with our civilization and what we can do about it. A *must* for philosophers, and a challenge to the general reader." $3.00

The book-of-the-year in Child Guidance

CHILDREN NEED ADULTS

By RUTH DAVIS PERRY

To all parents and teachers of pre-school children: If you are looking for a sensible, tested, constructive, simple book on child development problems in which the foundations are laid for a mature moral, aesthetic and religious life, this is your book. The author is Director of the Nursery and Kindergarten at Riverside Church. $1.50

HARPER & BROTHERS, Publishers, New York

For Religious Study

Readable, Informative Books for Homes, for Teachers, for Church School Libraries

A Survey of Religious Education

By J. M. PRICE, J. H. CHAPMAN, A. F. TIBBS, L. L. CARPENTER. Surveys approved modern methods of studying religion in church, school, home and community. 333 pp. $2.00

The Old Testament Speaks

By CARL SUMNER KNOPF, Univ. of Southern California. Provides elementary and advanced study projects with each chapter. Much source and archeological material. 372 pp. $2.50

Essentials of Bible History

By ELMER W. K. MOULD, Elmira College. Study guide of the Bible in 27 chapters, covering all the books; also Apocrypha and Pseudepigrapha. Maps, charts, glossary. 666 pp. $2.90

Faiths Men Live By

By JOHN CLARK ARCHER, Yale Univ. Study of *living* faiths, each viewed for itself, its forms and symbols, within its cultural setting. Indicates connection, if any, with Christianity. 499 pp. $2.75

The Career and Significance of Jesus

By WALTER B. DENNY, Russell Sage College. Outlines for Bible study precede each chapter and serve as guide for reading, for reports and discussions. 466 pp. $2.00

New Testament History and Literature

By H. M. BATTENHOUSE, Albion College. Planned to acquaint student with Biblical scholarship in Christian theology, textual criticism and literary history of the Bible. 411 pp. $2.00

A Manual of Bible History

By WILLIAM BLAIKIE, Revised 1940, by C. D. MATTHEWS, Birmingham-Southern Coll. Standard work on Old Testament with recently added Gospel and Apostolic history. 432 pp. $2.50

Types of Literature in The Old Testament

By E. C. BALDWIN, Univ. of Illinois. Studies the Bible from a literary viewpoint. Stimulating. 218 pp. $1.00

Workbook for Old Testament Study

By RALPH D. HEIM, Lutheran Theological Seminary. Has 55 exercises adapted to any standard text. Paper cover. $1.00

Send for "Books on Religion" Folder

The Ronald Press Company

15 E. 26th St., New York 10, N. Y.

Millions Must Leave the South

Russell Sage Foundation Report Says Neither Cotton Land Nor Mountains Can Provide People's Livelihood

(Correspondence from Nashville)

NASHVILLE, Sept. 1.—A thorough study of the migration question, made with the aid of the Russell Sage Foundation, comes to the conclusion that a million and half or more southerners may be compelled to leave their homes and migrate as the dust-bowl caravaners did, to find work wherever they may after the war is over. In the southern Appalachians there will be another migration, greater perhaps than that in the pre-depression days, to find wages and cash because of the submarginal farm land upon which they are compelled to live in their native hills. Philip E. Ryan, who made the study, sees no sure cure for the situation that can be effected in any particular period of time. He only recommends better employment offices and welfare laws providing for health, education, sanitation, medical care and housing such as have been provided in a number of cases by the Farm Security Administration. Some federally supervised plan for relocating these millions from the south, both sharecroppers and highlanders, on better land would seem to be the rational settlement of their problem. Doubtless something will be done for the mountain folk in the TVA area through the moving in of small industries that can use cheap electric power in their work.

* * *

Methodist Students Are Progressive

Organized Methodist students in the south are progressive. Their conferences are signalized by outspoken social convictions. While their caravan movement does not ignore worship and evangelism, they emphasize the social duties of Christian youth. They publish a magazine called *Motive*. It is undenominational and has with intelligence and discrimination emphasized such subjects as missions, summer work projects, the coming world order, the student in the world crisis, youth in the community and youth at leisure. It faces both color line and industrial questions without fear or favor.

* * *

Women Ask Help For the FSA

Some 80 officials of southern Methodist women's organizations recently adopted the following resolution: "Since the south is predominantly agricultural, we realize that permanent improvement in our economic life cannot be achieved without attention to the needs of our low income farm families. We believe that continuance of the Farm Security Administration, designed to give needed assistance to this group, is essential to the south's present and future economic security."

* * *

Planters Acknowledge Negro Grievances

The *Southern Frontier*, bulletin of the Interracial Commission of Atlanta, says that the Negro farmers of the Mississippi delta recently petitioned for better treatment and more friendly relations with the white plantation owners. The Delta Council, made up of Mississippi planters, replied with an irenic statement. They said they "endorsed additional steps to promote practical solutions of those conditions" and believed that "continued effort by the leadership of the south will do more for the promotion of the Negroes' interests than can be accomplished through union organization or social reform originating in other sections of the country." Asserting that segregation of the races is a fixed and unchangeable policy in the south, they advocate better treatment of Negroes on railroads, buses and streetcars; better educational facilities for colored children; and better provision for their medical care and hospitalization. They go on record for a uniform wage scale in agriculture; justice in the courts; a uniform policy among the planters of the delta as to wage scale, interest, land breaking, ditching and clearing costs, with a county grievance committee. They favor more courteous treatment of Negroes in retail establishments and they recommend the formation of a coordinating organization to work with the Delta Council in the promotion of good will and mutual understanding.

* * *

Syphilis and Illiteracy Go Together

The most recent study of the syphilis rate in the south shows the 11 old southern states leading the nation. The charge that this is because of the Negro is met by the statistics showing that the ratio among whites is also the largest of any section in the nation. Such facts cannot be segregated from those regarding illiteracy and lack of schooling. The same states hold the record of the nation for illiteracy. An illustration of what can be done in this matter comes from South Carolina, where the adult department of the state department of education has 30 teachers working on the problem and holds annually at Clemson College an "opportunity school" to which some 300 come from over the state. They are given a month's intensive training to be leaders in local opportunity schools. A study of school attendance in the old south showed that from 22 per cent in Tennessee to 36 per cent in Louisiana had four years of schooling or less.

* * *

Company Union Loses Suit

Though great progress is being made by labor unions in the south, company anti-unionism still holds more strongly than in other sections of the land. Recently the U. S. Supreme Court ruled against the Virginia Electric and Power Company, which for five years had been collecting dues by a check-off system against employees whom the management had formed into a company union. The NLRB had ordered the dissolution of the company union and a repayment to its members of some $90,000 checked off as union dues. An appeal to the U. S. circuit court resulted in a decision against the company, Judge John J. Parker, who was once deprived of a seat on the Supreme Court, writing the ruling.

ALVA W. TAYLOR.

Oust Minneapolis Head of Schools

Reform Ticket Attempts to Clear Up a Long Muddle—Minister Studies Reconciliation of Races

(Correspondence from Minnesota)

ST. PAUL, Aug. 25.—In June Morris Robinson, minister of Grace Presbyterian Church, and Mrs. E. H. Rustad were elected to the Minneapolis school board. They promised to start cleaning up the long-muddled public school situation. Last week in a torrid board meeting Mrs. Rustad introduced a motion to oust the superintendent of schools, N. B. Schoonmaker, and the motion carried by a vote of 4 to 3. Schoonmaker, granted a month's salary, insists that his contract with the board has two more years to run and is bringing suit for two years' salary plus a still undetermined amount for damage to his personal and professional reputation. Miss Prudence Cutright, associate superintendent in charge of elementary education, has been named acting superintendent of schools until a successor has been named.

* * *

Establish Substitute Homes for Children

Under the supervision of Gordon Berg of the Council of Social Agencies, St. Paul has set up a number of child care centers for the convenience of working mothers. At a cost of $2.50 to $4.50 per week, parents may leave children from ages 2 to 5 in completely staffed nurseries, and children from ages 6 to 12 in neighborhood houses, from 6:30 a.m. until 6:30 p.m. The fee covers a meal at noon and midmorning and afternoon snacks. There is also a carefully prepared and supervised program of games, music, dramatics, handicraft and sports, along with adequate rest periods. The centers, in operation since May, have become very popular. At first, economically privileged groups were quick to see and use the advantages of this service. But through education and advertising in plants where large numbers of women are employed, parents who need the service most are coming to depend upon it.

* * *

Church Teachers Convene

The summer school of Christian education, promoted each year at St. Mary's Hall in Faribault by the Minnesota council of religious education, experienced the second-highest registration in its history. The total reached 151, representing 16 different denominations, the Methodists leading with 58. Among this year's leaders were William J. Bell of Minneapolis; Franklin Elliott, Chicago workshop specialist; Geraldine Gregg, Evanston, Ill.; Florence Martin, Dayton, Ohio; T. Otto Nall, Chicago; Mrs. A. M. Nelson, Oak Park, Ill.; Mary Skinner, Nashville; Mildred Widber, Boston; and Edna Acheson, Rochester N. Y.

* * *

Adult Leaders Hold Camp

The Minnesota council also promotes each summer an adult conference at Frontenac on the Mississippi. Leaders at this assembly were Harry C. Munro of the International Council of Religious Education; Clifford A. Nelson of Gloria Dei Lutheran Church, St. Paul, who gave an excellent course on Christian hymnody; Doris P. Dennison of Nashville; and Nellie Wanger of the Baptist Missionary Training School, Chicago.

* * *

Several Ministers Join Chaplaincy

Now army and navy chaplains from this area are Silas Meckel, Mayfair Community (Congregational) Church; Victor Nelson, Aldrich Presbyterian; John Noble, Methodist Meeting House; Loren Lindquist, St. Mark's Cathedral, all of Minneapolis; and William F. Creighton, St. Clement's Episcopal Church, St. Paul.

* * *

Minister Studies Race Reconciliation

Clarence T. R. Nelson, minister of Camphor Memorial Methodist Church, St. Paul, has been spending the summer studying the race situation in Detroit, Chicago and other cities where critical tensions exist. He is preparing a series of lectures based on his findings. Mr. Nelson is very active in the Urban League and other organizations devoted to promotion of justice for Negroes.

* * *

New Pastors Begin Work

New ministers about to begin their work in Minneapolis include L. H. Hildebrandt, Pilgrim Congregational; James A. Burns, University Place Church of Christ; Earle G. Lier, associate at St. Mark's Cathedral; Edgar A. Stranahan, Friends' Church; Leland R. Cooper, Brookside Community Methodist; W. G. Law, Edgewater Methodist; T. Ross Paden, Andrew Presbyterian; and Irving West, House of Hope Presbyterian.

PHILIP G. MURRAY.

South Africa Extends Segregation Laws

Despite a promise, made in 1939, not to enact any new racial segregation measures during continuation of the war, the Parliament of the Union of South Africa has voted to prolong the life of the 1939 segregation and land-holding laws for three years and to extend its applicability to the province of Natal as well. The new measure is said to be based on an inquiry into Indian "penetration" in the city of Durban. Today, in the old borough of Durban, the 70,710 Europeans are entitled to 5,312 acres but the 24,350 Indians can claim only 204 acres. The new bill will perpetuate this disparity. Not only is the right to own land restricted, but the restrictions on occupations hitherto applicable to only 25,000 Indians in Transvaal are to be extended to over 188,000 Indians in Natal as well. The government of India is, fortunately, one with the people of India in protesting against this unjust measure.

Eightieth Church Joins World Council

The Presbyterian Church of Ireland's recent decision to join the World Council of Churches raises the number of non-Roman bodies in the council to 80.

Important
NEW BOOKS

The Primacy of Faith

By Richard Kroner

A vigorous, original book which comprises the 1939-1940 Gifford Lectures given at the University of St. Andrews in Scotland. Dr. Kroner believes that the reunion of reason and faith demanded by the new Christian philosophy can be achieved by recognizing faith's primacy over reason. $2.50

Exiled Pilgrim

By William Hubben

Out of the fateful Germany of the last 25 years comes this unique and fascinating story of the author's spiritual pilgrimage from Catholicism to Quakerism. The book is written with humor and deep insight and is a sincere tribute to the religious spirit of Quakers. $2.00

The Case for Christianity

By C. S. Lewis

Another brilliant book by the author of "The Screwtape Letters." Here a layman who has been a non-Christian presents with logic and clarity the arguments which underlie the truth of our universal faith. $1.00

From Jesus To Paul

By Joseph Klausner

In this sequel to the famous, "Jesus of Nazareth," the author answers the questions, "How was Christianity transformed from a small Jewish group in Palestine to a great non-Jewish world movement?" and "Why did the Jews so forcibly reject the teachings of Paul?" $3.50

The MACMILLAN Co.
60 Fifth Ave. New York 11

To Train Leaders For Argentinians

Evangelicals Dedicate New Seminary in Buenos Aires—Evangelical Ministers Hold Their Annual Conference

(Correspondence from Argentina)

BUENOS AIRES, Aug. 15.—The Union Theological Seminary in Buenos Aires dedicated its new building recently. This marks a forward step in ministerial training, not only in the republics of the River Plate but also for all Spanish-speaking South America. The new building, of dignified Tudor architecture, provides room adequate to the needs of this growing institution. The dedicatory service centered in the attractive chapel, the crowd overflowing into the beautiful library and adjacent halls. In addition to the chapel and library, the building houses classrooms and living quarters for its student body and offices for faculty members.

* * *

To Train Leaders Of Church

On the cornerstone are engraved (in Spanish) the words, "Ambassadors of Christ," and three dates: 1884, when the first theological seminary in this region was founded under Methodist and Waldensian auspices; 1922, when the Instituto Modelo de Obreras Christianas—the first deaconness training school—was opened; and 1942, when these two institutions united. In the front entrance hall is a plaque honoring Carrie Jay Carnahan, Methodist leader whose work in behalf of South America will long be remembered. The seminary, long interdenominational and international, and now coeducational, is unique in Spanish-speaking South America as regards both its scholastic standards and its cooperative program. It is strategically located for training leaders for the growing Evangelical Church in Argentina and the adjacent republics.

* * *

Outgrowth of 25 Years

During its early years, the seminary provided ministerial training under cooperative Methodist and Waldensian auspices, but this did not prove permanent. However, at the time of the Panama Congress in 1916, a plan to establish a union theological school in the River Plate was again studied. The next year the Disciples of Christ joined with the Methodists in maintaining the Buenos Aires seminary. About ten years later the federation of Waldensian churches became officially affiliated with the institution. The Presbyterian Church (U.S.A.) of Chile now enrolls students in the seminary, as do three other bodies.

* * *

Pastors Study Christian Idea of Revelation

The 11th annual pastors' institute was held in the new seminary building July 27-31. Eighty-two pastors and lay Christian workers, representing 16 denominations, attended. The general theme for the six sessions was the Christian idea of revelation. In preparation for the discussions, the program committee translated into Spanish five essays on revelation by Father D'Arcy, Archbishop Temple, Bishop Aulen of Sweden, Karl Barth and Walter M. Horton. A hundred and ten sets of these translations were distributed. Pastors conversant with the different traditions were assigned to present them. These pastors' institutes have had a wide and constructive influence in stimulating minds and building the spiritual bases for cooperation. B. Foster Stockwell, director of the Union Seminary, initiated the institutes and still directs them.

* * *

New Magazine Appears

The first number of a new quarterly, *El Predicador Evangélico,* appeared at the end of July. For many years there has been a need for a magazine dealing with preaching and the work of the pastor. Now we have this neat 100-page publication, the size of the *Reader's Digest.* It is published under the auspices of the Union Theological Seminary. The editorial staff is composed of Sante Uberto Barbieri, pastor of the Central Methodist Church in Buenos Aires, as president; B. Foster Stockwell, director of the seminary, as secretary; and Paul Penzotti, secretary of the American Bible Society, as manager.

* * *

Norrises Arrive in Buenos Aires

Dr. and Mrs. John W. Norris with their two children reached Buenos Aires in June to begin teaching in the Union Seminary. Both Dr. and Mrs. Norris spent two terms of missionary service in Korea, where they first began work in 1928. Dr. Norris was head of the New Testament department in the Korean Methodist theological seminary. Last year he received a Ph.D. in New Testament from the divinity school of the University of Chicago.

J. DEXTER MONTGOMERY.

Ministers Oppose Ouster Of Pacifist Teacher

Seventeen Methodist ministers of Greater Miami, Fla., recently defended Edward O. Schweitzer, a high school teacher, against an attempt on the part of the school board to dismiss him because he is a conscientious objector to war. Headed by Albert Dale Hagler, pastor of the Bryan Memorial Methodist Church and president of the Greater Miami Methodist ministers' association, the ministers appeared before the board and argued that the discharge of an otherwise acceptable employee from a civil post on grounds of his religious belief is "dangerous to the welfare of the very democracy we are now struggling to preserve." While they declared that their support of his right to continue did not constitute an agreement with his views, they defended his right to hold his views and to continue in his position. On their recommendation, the school board postponed action.

Hold Fourth Conference on Science and Religion

The fourth annual conference on science, philosophy and religion met at Columbia University Sept. 9-13. Some 200 scholars were present to discuss the relation of their disciplines to the creation of an enduring peace.

Traveling School Plans a World

Summer School of Catholic Action Held in Five Cities—Stress Catholic View of Christian Citizenship

(Special Correspondence)

ST. LOUIS, Aug. 28.—Daniel A. Lord, S. J., editor of the *Queen's Work,* was the general director of the Summer School of Catholic Action which has been held this summer in Montreal, Chicago, Pittsburgh, San Antonio and New York. This was the 13th consecutive year for this traveling school, which enrolled hundreds of students. The curriculum and faculty in all five cities were identical. Each session ran for a week.

Course Stresses Social Spirit

The feature course in this year's school was on "Human Rights and Social Spirit," which consisted of 11 lectures, two of them given by Father Lord and the other nine by as many different persons. The lectures were: "Christ and His Vicar's Plan a World," "Our Place in the Christian Family," "We Collaborate with Christian Justice," "Our Part in the Christian State," "The Social Spirit in the Worship of God," "Education as the Basis of the Social Spirit," "The Sodality, the Queen's Work, and the Social Spirit," "The Social Spirit in the Use of Property," "The Social Spirit in Catholic Rural Life," "Publicizing the Social Spirit" and "The Social Spirit in Recreational Life."

Emphasize Cooperatives

Every day at noon Father Lord led a discussion on "The Social Spirit of the Savior." Elective courses covered a variety of subjects, including "The Parish as the Center of Social Spirit," "Tools and Techniques for the Catholic Social-Spirited Propagandist," "Mental Prayer for the Laity, Young and Old," "Catholic Contemporary Literature," "Consumers' Cooperatives," "Interracial Justice," "Our Day with Mary," "The Mass—The Offertory," "The Catholic and Labor Unions" and "Personal Holiness in a Social World."

Outlines for most of the lectures were provided in bound mimeographed copies which cost the students $1. Tuition was $10. The purpose and spirit of the school was summarized in the following sentences in its announcement of courses: "It is of first importance to win the war. We all know that. But we also know that the winning of the war depends upon God's gracious alliance. That alliance is won by the men and women who love him sincerely, keep his commandments, follow the law of his Son, and strive to advance his Kingdom and his way of life. Beyond the winning of the war, however, is the question of the kind of world that will follow the war. Our Summer School of Catholic Action has no slightest concern with partisan politics. It is, however, frankly concerned with the development of the type of high-minded, trustworthy citizens who can be expected to use well the fruits of victory and to follow victory with a peace of justice and charity." HAMPTON ADAMS.

Clergyman Wins High Nomination

Senator Hanley Chosen by Republicans for Lieutenant Governor—Hold Ten Area Conventions

(Correspondence from New York State)

SYRACUSE, Sept. 4.—The death of Lieut. Gov. Thomas Wallace has created an unusual political situation. The state constitution makes no provision for a successor to a deceased lieutenant governor, but the courts have ruled, after a tussle between the parties, that New York must hold an election this fall to fill the post. The Republican nomination has gone, accordingly, to Senator J. R. Hanley of Perry, majority leader in the state senate. Should Governor Dewey be nominated for president by the Republicans, and elected, the man elected in November would become governor. The Democratic nomination has, with President Roosevelt's approval, been given to Major General Haskell, commander of the state militia. It will be interesting to see whether a civilian or a military officer makes the stronger appeal to the soldier vote. At present, the outcome is in doubt.

* * *

Clergyman Holds Key Post

Senator Hanley is a Presbyterian clergyman. He is highly esteemed in church circles for his activities in behalf of state welfare institutions, his decided stand on moral issues and his social sympathies. Starting his career as a lawyer in Iowa, he was ordained a Methodist minister and became a chaplain in the overseas forces during the First World War. On his return to civilian life he was called to the Presbyterian Church of Perry. A few years later he was elected to the state legislature. Subsequently he resigned his pulpit and is devoting his entire time to public service.

* * *

City Rejuvenates Police Department

Demand on the part of civic and religious leaders for more efficient police in Syracuse resulted in the city's hiring August Vollmer, retired University of California professor of criminology, to make a comprehensive study of the department. His report recommended a sweeping reorganization of the police force but brought no charges of corruption against any of its members. Instead of suggesting an increase in the number of policemen, as many had expected, the report said that the city could be adequately protected with fewer men properly equipped and directed. The investigation cost the city $10,000. The mayor estimates that it will mean an annual saving of $100,000. Mr. Vollmer stated that the trouble with the local police department was similar to that in other cities where lack of professional standards, bureaucratic tradition and executive inefficiency have halted progressive measures.

* * *

Seminary Taken Over By Army

The campus of Auburn Theological Seminary is now crowded with the largest

To Any American on Duty

give the

Special Service Men's Edition of

THE SONG OF OUR SYRIAN GUEST

By William Allen Knight

The world famous interpretation of

the 23rd Psalm

It is now available in attractive, compact form to bring cheer, and courage and inward peace to men in the Service at home and abroad. If men like Vern Haugland, the reporter in *A Letter from New Guinea*, and if Rickenbacker and his friends lost in the Pacific could have read this deeply inspiring message, it would have strengthened their belief in a God who cares and sooner freed them from fear.* Maroon cover with title in gold.

20 cents a copy; $2.00 a dozen

You should read and recommend

TO STEM THIS TIDE

By Charles S. Johnson

It deals with racial tensions and Negro-White areas of conflict in industry, rural life, public carrier systems, in politics and in the Military Service. With the breakdown of traditional methods of behaviorism—accentuated by the war and its slogan of "justice for minority groups"—liberals and Christian especially must be well informed and make plans now for interracial cooperation which are decidedly democratic and Christian in principle and application. This prophetic book points a constructive way toward realization of the ideal. **Paper, 50 cents; Cloth, $1.00**

*Books setting forth their adventures may be obtained from the Pilgrim Press Bookstores. Write for prices and descriptions.

19 S. LaSalle St. Chicago 3, Illinois **The Pilgrim Press** 14 Beacon St. Boston 8, Mass.

Remember the old Packard slogan, "Ask the man who owns one"? Asking old-time readers is one good way to find out whether you should subscribe to The Christian Century. Another is to try a 17-weeks' Acquaintance Subscription which costs only One Dollar.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago (5)

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

number of students in the 130 years of its history, but they are not preparing for the ministry. The seminary grounds and buildings have been rented to the government and are being used for army purposes. Over 500 17-year-olds are lodged on the campus. The program is under the direction of the army training school of Syracuse University. This is the second government agency to use the seminary equipment since its theological program was transferred to Union Seminary in New York. For several years it was used by the NYA.

* * *

Bishop Waldorf Buried In Syracuse

The funeral of Bishop Ernest Lynn Waldorf of Chicago, who died at Alexandria Bay, was held in Centenary Methodist Church, Syracuse, where he was formerly pastor. Bishop Charles Wesley Flint of the Syracuse area was in charge of the service and was assisted by Bishop Ralph Cushman of the Denver area, Bishop Titus Lowe of the Indianapolis area, and Bishop Frederick T. Keeney, retired. Bishop Waldorf was a graduate of Syracuse University and had close personal ties with central New York.

* * *

City Holds Parade for Catholic Bishop

The growing strength of the Roman Catholic Church in northern New York is indicated by the pages of publicity given by newspapers circulating in that area to the enthronement of Bryan E. McEntegart as bishop of the Ogdensburg diocese, which is geographically the largest diocese in the state. The parade held in Ogdensburg in honor of the bishop was said to have been the largest ever held there.

* * *

Episcopal-Presbyterian Federation Holds

A congregational meeting of the First Presbyterian Church of Cazenovia voted unanimously to continue for another year the wartime federation with St. Thomas Episcopal Church, which was started at the beginning of the current year after Robert F. Truesdell, pastor of the Presbyterian Church, was given a leave of absence to serve as army chaplain for the Syracuse hospital unit now stationed in England. Ivol Curtis, who has fathered the federation so successfully, has accepted a call to Boston and is now being succeeded by William R. Robbins, former curate of St. George's Church, New York.

* * *

Federation Holds Ten Area Conventions

E. Stanley Jones will be the leading speaker at the area conventions which the state council of churches will hold in ten different cities during the early fall. Other speakers on the convention programs are Ralph W. Sockman, Ruth Seabury, Bernard C. Clausen, Norman V. Peale, Walter W. Van Kirk, Mark A. Dawber and Oliver Black.

* * *

And So Forth

Unitarian young people have established a camp at Blossom Farm, Milton, in the Hudson river fruit belt, under the leadership of Aaron S. Gilmartin, and are helping the farmers pick early fruit. This is one of three camps throughout the country sponsored by the American Unitarian youth group to give aid to the farmers.

Bertram E. Humphries, pastor of the Presbyterian Church of Baldwinsville, former professional baseball player, is spending his vacation pitching for the Rochester Red Wings. His first game was an exhibition game against the St. Louis Cardinals in which he pitched scoreless ball for the first five and two-thirds innings.

H. Victor Kane, pastor of the First Baptist Church of Kingston, N. Y., has accepted a call to Roger Williams Church of Providence, R. I.

The Congregational Church near the village of Lisbon was recently struck by lightning and burned to the ground.

WALTER D. CAVERT.

Scots Flock to Vacation Spots

People in Mood for Recreation After Four Years of War—Churchmen Send Message to Indian Christians

(Correspondence from Scotland)

EDINBURGH, Aug. 1.—In spite of severe restrictions in traveling facilities and constant exhortations from the authorities to content themselves with "holidays at home," all who could possibly manage it have been finding their way into the country. And little wonder. Four years of unrelaxing effort have left people in the mood for rest and recreation. The weather during July has been the finest known in Scotland for many a year. Glasgow has seen queues standing (or sitting on camp stools) all through the night to secure the limited number of train and steamer tickets for the Clyde holiday resorts, and the few buses for the country places could have been filled many times over.

* * *

Memorial Kirk In the Desert

Our soldiers have found time for other things besides fighting. Details have come of an interesting ceremony—the opening and dedication of a little stone church—in the desert near Geneifa, as a memorial to Scots soldiers who have fallen in the Middle East. The architect, the designer of the stained-glass windows, the stone masons, joiners and plasterers and the slater who tiled the roof were all officers and men of famous Scottish regiments. At the traditional opening ceremony it was the assistant chaplain general who knocked at the door, and a battalion commander who opened it from within; whereafter it was dedicated as a house of God and a memorial. The communion table, pulpit and lectern were memorials to three Scottish chaplains who lost their lives in the Middle East.

* * *

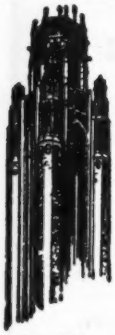
Czech Professor Visits Scotland

Professor J. L. Hromadka, formerly of Prague and at present guest-professor at Princeton, recently visited Scotland. Professor Hromadka has been able to do much through the innumerable addresses he has given to public meetings and by broadcast talks to enable us to follow the movements of thought in America.

* * *

Noted Scottish Minister Dies

Edinburgh has just suffered a serious loss through the sudden death of W. A. Guthrie, who, though he never sought the limelight, has meant much to the public life of the city during recent years. A schoolteacher in his younger days, Dr. Guthrie was headmaster of a large school in a mining district in Fife when the First World War broke out. Enlisting for service he reached the rank of lieut. colonel and at the close of the war became chief inspector of army schools in India and commandant of the army school of education at Wellington, South India. On

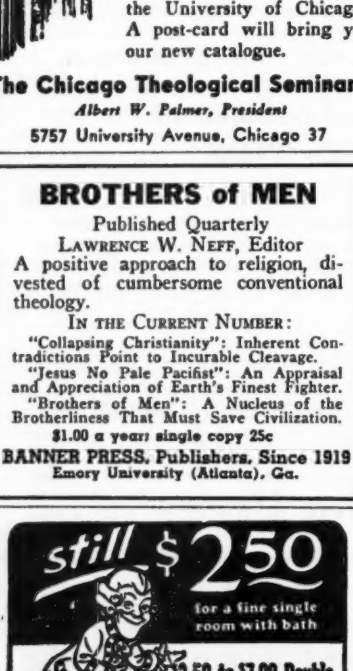


A FIELD-WORK INSTITUTE

for all new students begins September 20. All former students register and class work begins September 27. Do you know about our new Federated Theological Faculty of the University of Chicago? A post-card will bring you our new catalogue.

The Chicago Theological Seminary
Albert W. Palmer, President
5757 University Avenue, Chicago 37

BROTHERS of MEN
Published Quarterly
LAWRENCE W. NEFF, Editor
A positive approach to religion, divested of cumbersome conventional theology.
IN THE CURRENT NUMBER:
"Collapsing Christianity": Inherent Contradictions Point to Incurable Cleavage.
"Jesus No Pale Pacifist": An Appraisal and Appreciation of Earth's Finest Fighter.
"Brothers of Men": A Nucleus of the Brotherliness That Must Save Civilization.
$1.00 a year; single copy 25c
BANNER PRESS, Publishers, Since 1919
Emory University (Atlanta), Ga.


still $2.50
for a fine single room with bath
$3.50 to $7.00 Double
1000 ROOMS • 1000 BATHS
Write for Maps and Booklet
Prince George Hotel
14 East 28th St.
New York, N.Y.
George H. Newton — Manager

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 106 years of service to the church and clergy 1943
COX SONS & VINING, INC.
131 EAST 23rd STREET NEW YORK N.Y.

his return to Britain he studied for the ministry and became minister of the busy working-class charge of Fountainbridge, Edinburgh. His evangelistic enthusiasm and his keen interest in social problems made his ministry a rich and full one.

* * *

British Churches Send Message to India

The British Council of Churches has sent a message of greeting to the National Christian Council of India to which wide publicity has been given in that country. It seeks to define the desires and intentions of British well-wishers of India in unequivocal terms. "We are convinced," one passage runs, "that the British government and people are sincere in the offer made a year ago that a constitution carrying with it complete self-government shall be devised by the Indians themselves, and that, even if India should wish to separate herself from the British Commonwealth of Nations, no obstacles would be put in her path, much as we would regret such an end to the long association of our peoples. We assure you that we and our countrymen regard ourselves as wholly committed by this offer."

GEORGE CARSTAIRS.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Bataan (MGM) Thomas Mitchel, Lloyd Nolan, Robert Taylor, Robert Walker. *Melodrama.* Fight to death of patrol assigned to hold up Japanese advance at isolated bridge. Grim portrayal of horrors of jungle warfare, its spirit reflected by cries of glee with which audience greets each sadistic detail in which enemy dies, while in end conscientious objector hurls grenades. *Suspenseful, crammed with gory crises.* M

For Whom the Bell Tolls (Par.) Ingrid Bergman, Gary Cooper, Katina Paxinou, Akim Tamiroff. *Drama* centered about blowing up of vital bridge by guerrillas during Spanish civil war, with love story but no relation of events to loyalties or ideals. Isolated incidents exciting and interpretations at times convincing, but film is pretentious, overlong, overtalkative, while all indication as to why people are there or why action occurs, except for sake of killing, is ignored. *Sound and color, signifying nothing.* M

Victory Through Air Power (Disney) *Cartoon* propagandizing De Seversky's thesis that superbombing must in end be means of winning the war. First part, tracing history of aviation, is good cartoon work; later section, with author appearing, demonstrates power of cartoon as educator, is obvious, intrusive propaganda. Disregard for any human element or moral value gives whole *repulsive, frightening tone.* M, Y

Watch on the Rhine (War.) Bette Davis, Paul Lukas, Lucille Watson. *Drama.* American wife, home with children and German underground leader husband, sees latter patronized by family, events in Europe drag him back into dangerous participation. Seriously and expertly done, *moving and impressive throughout.* M, Y

BEST CURRENT FILMS

For Family: Bambi, Hit the Ice, The Human Comedy, In Which We Serve, My Friend Flicka, The Pride of the Yankees, Report from the Aleutians, Saludos Amigos, Yankee Doodle Dandy.

For Mature Audience: Action in the North Atlantic, Casablanca, The Constant Nymph, Desert Victory, Five Graves to Cairo, Mission to Moscow, The Moon Is Down, The More the Merrier, The Ox-Bow Incident, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, Tennessee Johnson, This Land Is Mine. 9-15-43

Books With a Purpose

Religion and the World of Tomorrow

WALTER W. VAN KIRK. "The author seeks to develop our needed political ideals and objectives in the light of 'the Christian ethic,' as he absolutely refuses to despair. In tomorrow's world Christians must lead in contending against world political anarchy." *Charles S. McFarland* $1.50

A Realistic Philosophy of Religion

A. CAMPBELL GARNETT. "Dr. Garnett has achieved a tightly woven view of what religion is, of the grounds for religious belief, of what Christianity is and might become, and of the hope man may still hold for man. His book will produce excitement in contemporary discussion as he affirms some basic tenets of the liberal faith in the face of the trend away from them." *Christian Century* $3.00

The Man Christ Jesus

JOHN KNOX. "The author tells what we actually know about Jesus, and as he adds a teaching here and an incident there the picture of the man grows in dignity and stature. . . . Paul's understanding of Jesus becomes our understanding of Jesus, and we see more clearly why he is the center of our faith." *Randolph Crump Miller* $1.00

The Christian and the War

CHARLES CLAYTON MORRISON. "Dr. Morrison rejects both the militarist and pacifist positions. One admires his intellectual honesty. His book is helpful as we attempt to think through the problems which face all of us." *Southwestern Episcopalian* $1.50

Form and Freedom in Worship

CLARENCE SEIDENSPINNER. "A fresh and original contribution to the art of conducting public worship. The modern spirit is achieved, but without loss of dignity and without failure to appreciate the historical background of Christian liturgy." *Albert W. Palmer* $2.00

Man's Vision of God

CHARLES HARTSHORNE. "The author presents what he considers the logic of theism, and endeavors to show how the question concerning the existence of a supreme and perfect Being can be answered by secular or philosophic reason operating according to strict canons of procedure." *Advance* $3.00

Highland Shepherds

ARTHUR W. HEWITT. "Most books on the ministry are dominated by the ideal of the city church; this one approaches the whole task of the minister from the point of view of one who serves people living close to the soil." *Religious Book Club* $2.00

The Shepherdess

ARTHUR W. HEWITT. "This is 'must' reading for every young minister's wife; profitable reading for every experienced minister's wife; interesting reading for all who take up the book and start reading." *Lutheran Outlook* $1.75

Poems for LIFE

T. C. CLARK, compiler. "The poems in this collection are just what they claim to be, 'poems for life.' In days such as these this significant book should bring new hope and courage to a great multitude." *Lutheran Advocate* $2.50

Willett, Clark & Co. 37 W. Van Buren Street CHICAGO (5)

"A truly great book: comprehensive, modest, masterly . . . a fitting and brilliant climax to Dr. Knudson's series of theological *magna opera.*"—*Edgar S. Brightman.*

The Principles of Christian Ethics

ALBERT C. KNUDSON

Against the conflicts and instabilities of our time stands the monolith of the Christian ethic. This new and needful book by an eminent scholar examines the structure from the vantage points of history, philosophy, and the contemporary social setting. It is the fruit of five years of writing and a lifetime of thought.

THE CONTENTS

Part I. INTRODUCTION: The Province of Christian Ethics. The History of Christian Ethics.

Part II. PRESUPPOSITIONS: The Moral Nature. Sin. Conversion.

Part III. THE MORAL IDEAL: The Principle of Love. The Principle of Perfection. Christian Character.

Part IV. PRACTICAL APPLICATION: The Individual. The Family. The State and War. The Church and Culture. The Economic Order.

Part V. CONCLUSION: The Validity of Christian Ethics. Bibliography. Index.

The book is on the one hand profound, historical, scientific, and timeless; on the other hand, clear and cogent, contemporary and timely. It is altogether pertinent and significant for all people who understand that the postwar world will also totter unless it is built on the substantial foundations of the Christian ethic specifically applied to all of life.

$2.75

"*'Can there be a perfect life in our imperfect world?'* I like Dr. Sangster's treatment of this question and his discrimination between different kinds of perfection. I like still more his plea for a new emphasis on holiness." — *Dean W. R. Matthews* of St. Paul's Cathedral in his Palm Sunday broadcast.

The Path to Perfection

W. E. SANGSTER

"THE PATH TO PERFECTION is much the most considerable bit of work which Dr. Sangster's pen has yet produced. The obvious care with which he has done his work has in no way dimmed the brightness of these lucid and attractive pages."—*Manchester Guardian.*
"It is a moving, personal and deeply devotional book."—*The British Weekly*

THE CONTENTS

THE PROBLEM. The Genius of John Wesley. The Importance and Data of the Doctrine. The Doctrine Stated.

THE EXAMINATION. A. *Biblical.* Wesley's Approach to the Bible. The Texts on Which He Built. Is There a Clue in the Grammar? The Teaching is Turned into Song.
B. *Theological.* Wesley's Theological Presuppositions. His Idea of Sin. His Idea of Perfection. Is the Doctrine a Synthesis?
C. *Psychological.* Wesley's Concern with Philosophy and Psychology. Is It Possible to Live a "Moment-by-Moment" Life? Can Sin Be Eradicated? Does the Holy Spirit Influence the Unconscious? The Witness of Wesley's Followers. Is it Self-Deception, Sanctification or Peace?

THE RESTATEMENT: The Name of the Doctrine. Love—in Love's Divinest Feature. No Man Knows What Is in Him. A Perfect Life in an Imperfect World? The Vision of a Goal.

BIBLIOGRAPHY. INDEXES. **$1.50**

"The vigor of Dr. Brown's mind, the greatness of his spirit and the wealth of his experience were never more clearly exhibited than in this compact discussion of the changes which must occur in the structure and functions of the new church itself if it is to make its proper contribution to a new world order or even to be worthy of a place in it. Readers are strongly advised to study this volume with care."—*Christian Century.*

The New Order in the Church

WILLIAM ADAMS BROWN

Four postwar tasks of the Church are enumerated: "*first,* to provide a fellowship in which the type of life to which the Gospel points is shown to be practical; *second,* to give a clear witness to those who are not yet Christians to the central spiritual fact which constitutes the Church's distinctive Gospel; *third,* to meet the pressing economic needs of the less-favored groups in Church and State by corporate sharing; *finally,* to find the needed points of contact between those who bear this witness, compose this fellowship, and render this service, and those to whom the Church's message is still an unknown tongue."

The Chapters

THE MISSING FACTOR IN POSTWAR RECONSTRUCTION
WHY A NEW ORDER IS NEEDED IN THE CHURCH
THE FELLOWSHIP OF THE FORGIVEN
THE NEW FRONTIER IN MISSIONS
WAYS OF CORPORATE SHARING
THE NEXT STEP IN CHRISTIAN EDUCATION
THE WORLD COUNCIL AS SYMBOL AND PROPHECY OF THE NEW ORDER
A PROGRAM FOR TODAY AND TOMORROW
QUESTIONS FOR THE LONGER FUTURE

$1.50

At Your Bookstore ABINGDON-COKESBURY PRESS

PRICES SLIGHTLY HIGHER IN CANADA